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JOURNAL OF MR. W. M. THOMSON AT
BEYROOT.

Mr. Thomson introduces his journal with appropriate remarks respecting—

*The Importance of familiar Religious
Intercourse with the People.*

Few things are more necessary to the missionary than frequent and friendly intercourse with the people. He enters his field a stranger and a foreigner, with a language not understood, a dress and address shocking to the native taste, without relatives or friends, his motives suspected, his character traduced, and his religion condemned and accursed. There is a general muster to oppose this foreign invasion. Where a landing cannot be prevented by the heavy ordnance of the civil power, squadrons of archers are sent in advance to hurl the poisoned arrows of ridicule and slander, which cannot fail to wound the defenceless heads of strangers. National pride and jealousy are waked up, and the honor of the departed dead invoked. The cry of church in danger! *the great church in danger!* strikes terror through all the host, and the bishop at the altar, with shepherd's crook and robes of "reverend purple," talks of wolves, grievous wolves, and ravenous beasts, and poor defenceless sheep, and calls upon heaven to interpose with heaviest curses upon these dogs of hell come to ravage his flock. These are not fictions, but realities, acted every day before our eyes. No wonder, then, that the people are alarmed, especially at first, and until, by personal acquaintance, they have discovered the falsehood and injustice of such condem-

nation. And hence the missionary should, as much as possible, live abroad, visit the people, secure their good will by a life of spotless purity, and win their hearts by acts of kindness and charity.

It has been a source of constant regret to us that we are so confined by our respective duties, the one in the infant seminary, and the other with the printing press, that we could not extend our visits amongst the people to any distance from Beyroot, nor repeat them so often as was desirable. As a kind of substitute, we determined to employ one of our oldest and best instructed helpers as a visitor and book distributor. Accordingly we have had him constantly in motion for many months, and feel quite encouraged by his success. The distribution of books, though very important, is yet only one of the ways in which our distributor does good. He greatly extends the field of our acquaintance; brings us accurate accounts of the villages that he visits, the number of people, the relative proportions of the different sects, the characters of their priests, the disposition of the people to read our books, and to inquire after the truth. He is also continually called upon to explain our doctrines, to correct misrepresentations, and in short, to preach the gospel to attentive and unsuspecting hearers.

Manner in which Books and Tracts are received.

I shall give two or three extracts from my journal to show the different kinds of reception which he encounters in his circuits. He spent one night with a priest in a village near Tripoli. Both father and son were priests of the Greek church, very ignorant, but on the whole rather liberal and disposed to inquire

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after the truth. The whole evening was past in religious conversation. They had learnt that he was from Beyroot, and was acquainted with the American missionaries; and they had many strange inquiries to make, and many gross errors to be corrected, in regard to our doctrine and practice. Among other things, the son inquired about a very wonderful book which the missionaries had printed. He said he had heard that it was against all the churches, and all their fasts, saints, etc. etc.; but that it was such a wonderful book that no man could answer it, or overthrow it. He was very anxious to read it, and would give any thing for a copy. Our distributor having understood from his description of the book that it was Mr. Bird's thirteen letters in answer to the Maronite bishop of Beyroot, told the young man that he had read the book, and could assure him that it never could be answered or refuted by any one, because it was founded upon the word of God, and taught nothing but the truth; and that he would bring him a copy the next time he came that way, when he could examine and judge for himself. As these letters become more known, they attract greater attention, and the inquiries after them are quite numerous, and even from distant parts of the country.

At another village the distributor arrived on the afternoon of Saturday, and resolved to spend the Sabbath there. Seating himself under a shady tree near the church, he took out some tracts and began to read. Soon the school taught in the church was dismissed, and the boys flocked around him extremely eager to get books. One offered to give a little tobacco, another to feed his donkey, a third to bring him some raisins; some gave a few paras, while others declaring that they were too poor to give any thing, begged them outright "*min shan allak*"—for God's sake. He, well pleased to find such a thirst for tracts, was giving out, right and left, when along comes the dark-robed priest. After looking at the books for a minute, he cried out, "What! you bringing the cursed books of the 'Engleese' here! Don't you know that they are condemned, forbidden, and accursed by the patriarch? Here, you little rascals, bring back every book immediately, and give them to the man. And you, sir, I give you warning to bring no more such books into our village." It was in vain that the distributor attempted to reason with him, urged him to read the books, and judge for himself, that he might reject only such as were bad and

retain the good. "No! it's no use to talk. I have read them, and know very well there is nothing bad in them; but I know also they are accursed, and if I did not oblige my people to return the books or burn them, I should be quickly turned out of my place and excommunicated." This was the final answer to all arguments, and the children were obliged to restore all their pretty books, with which they had been so much delighted. And although our friend spent the Sabbath in the village, he could not dispose of a single tract. The whole village belonged to that most fanatical of papal sects, the Maronites. Monday morning he left a few tracts under his pillow, thinking that after he had gone away they would read them. Here also he was disappointed. After he had got a long distance from the village, he heard a loud hallowing behind him, and soon saw a lad running at the top of his speed, swinging the tracts in his hands. Having taken back the little books, our friend continued his journey, and did not discover until evening that he had left his penknife and pencil under his pillow also. These they did not scruple to keep! but they would by no means wound their tender consciences by retaining the portions of the word of God which he had left.

July 30, 1838. During several of the last tours of our tract distributor his success has been quite animating. He has repeatedly been unable to leave a village until every book was gone. Greeks, Papists, Druzes, and even Moslems, have been at times equally eager. The Moslems are pleased with the Proverbs, and some other of our books, such as the geography and a small compend of history. They are, however, generally unwilling to receive our religious tracts. Though his success has been good, yet he has been at times not a little tried. No one can tell or even imagine in America to what lengths the popish priests will go in heaping reproach and contempt upon him. What would you think of such a sweet salutation as this? "Up, up, and away from the place, thou dog of hell, and out of our sight, thou deceiver, hypocrite, son of the devil," etc. Still, not all of the priests partake of this ferocious spirit. Some do nothing but stand afar off. Others are even sociable and hospitable. And a very few appear to be friendly even to the object of the distributor. One of this kind, overtaking him in the road, addressed him in the true priestly style with, "Well! my son, what have you got in your sack?"

Oh nothing but a few handkerchiefs and groceries and some small books. "Books! what books? Oh, I see, the Bible and tracts. Very well, my son, very well: your work is excellent and will do great good. Persevere, and never mind what the people say. I have all these books in my own house, and read them all, and know that they are very good. I know, also, that it is nothing but wicked and unreasonable hatred that leads our patriarch and bishops to condemn and burn these books. And I assure you that a great many people besides myself are fully convinced of this; and were it not for the shame and persecution that would be poured upon them, all the people would gladly receive and read them. Many would forsake the church altogether, were it not for the intolerable disgrace. 'Whew,' the people cry out, 'going to turn Engleese? hey! what! join that accursed sect! Fool! throw the book into the fire. Don't you know what became of Asaad Shidiak?' Thus," said the good priest, "the poor people are terrified, and obliged to give up their books. But it will not always be so. Go on, and God be with you." Thus they parted, and he never saw him afterwards, nor does he even know where he resides. This is a rare, but not a solitary example. I myself know two or three papal priests who are equally friendly; and who can tell how many more may be groaning in secret under their iron bondage?

Conversation of a Visitor indicative of Character.

August 8. H., from B., called and consumed a large part of my morning. I shall give an abstract of our conversation, as a specimen of the way in which we are obliged to spend very many of our hours. After the long string of Arab compliments had been repeated over and over again, with due solemnity according to custom, the little *fingon* of hot coffee had been leisurely sipped, and the long pipe fresh filled with the best tobacco from Jibbail, he set out for the special object of his visit, which he approached in circles, like millers around a candle. The times were first attacked, business was at a dead stand, provisions of all kinds were scarce and very dear, the taxes were enormous, and the people unable to pay, etc. etc. After having thus got sufficiently near to the object of his visit, he opened his whole soul without reserve. Expressed his ardent love

for me in particular, his strong desire to be joined with us, and not forgetting to state how much he had been persecuted on account of his friendship for us, and his adherence to the truth. This, of course, he concluded by stating, as if by mere chance, another idea which had lately come into his head, that if we would let him have a little money to trade with, and either go shares with him in the profits, or take interest on the capital, it would be an excellent speculation, both for him and us. This latter idea he illustrated, and enforced by a very eloquent, if not particularly modest eulogy of his own extraordinary skill in commercial matters. Having listened with as much patience as a person somewhat nervous, can be expected to attend to such an edifying story for the thousandth time, I assured him that we were in no sense merchants, and that it was absolutely useless to talk another word on the subject. Having at length entirely convinced him of this, to him, sad truth, you will perhaps think that he will quickly take his leave. Perhaps you will wish he had. Be that as it may, he continued, and so must my story.

After puffing a paragraph or two from his long pipe, to make the transition less abrupt, (for Arabs dislike straight lines and sharp angles,) he struck off on a new and very different subject. His brother, he said, who was priest of Hefer Metta, was in town, and wished to come and see me and get a Bible. He was very poor and lived miserably since his wife died; for he had a family of children, and the Greek church did not allow their priest to marry a second time. Where did they get that law, I inquired. "Where they found the laws about our long fasts," said he, with a sneer. Having waited some time, and finding that I did not continue the subject, he inquired what Paul meant by his direction to Timothy, that bishop should be the husband of one wife. He appeared to be quite satisfied with the common answer, that a bishop must not be taken from that class of converts who had several wives at the same time; and then inquired whether I thought any of the apostles were married. I showed him 1 Corinthians, 9: 5. After looking at it for some time, he remarked that the amount of it was, that not only Peter, but most of the apostles were married men. He said that it was undoubtedly right to leave the matter to every one's choice and conscience, but if he was called upon to make any law on the subject, he

would compel them all to be married. This would, in his opinion, be a great deal better, and cut off occasion for much scandal. In common with most other men whom I have heard converse on this subject, he spoke with great warmth and solemnity, but with a kind of painful hesitation which I have frequently noticed, and the cause of which I have never been able to understand.

From this we rambled in a long desultory conversation about all sorts of customs, laws, institutions, and rites, until baptism came up. Fresh mistrust was thrown into the matter by his abruptly inquiring what I thought would become of unbaptized children when they died. Without giving an answer to this painfully interesting inquiry, I explained to him the design and nature of the ordinance of baptism itself. On this point I knew we should differ. He, however, was very moderate and reasonable, and appeared to be convinced that the rite of baptism could not wash away either original or actual sin; and that without repentance and faith there could be no salvation, either to baptized or unbaptized. I fear, however, that it was more the result of Arab politeness, or a consciousness that he was not competent to argue with me, than real conviction of the truth of what I said, that led him to assent to every thing with so much readiness. And years of experience has left every little hope, that even if he were speculatively convinced of the truth, it would once enter his head that he ought to embrace it, and act in accordance with it. Amongst this people, it is not at all a matter of course, that a knowledge of the truth imposes any obligations to embrace and obey it. And, on the other hand, you have done but a very small part of your work when you have convinced them that their opinions are false. It is much more difficult to convince them that the admission of their falsity of itself imposes an obligation to abandon them. "What! give up the institutions of our fathers, merely because they are false! No such thing." There must be some much more energetic reason than that. It is the oppressive consciousness of this amazing perversion of conscience and common sense, that renders such conversations as this detailed above, so uninteresting to the missionary. They sadden the spirits like the continued dropping in a very rainy day. This man's visit cost me many hours, but I could not get rid of him sooner without turning him out doors.

Political Troubles of the Druzes.

10. Sheikh Kasim of the house of Talhook, called on me to-day. He has been in the war of the Houran at the head of a party of vagabond Druzes from Lebanon, who joined the insurgents of the Houran. Very few respectable people went from Lebanon, and he was the only one of the nobility. He was present in several battles, but has returned safe, with a written special pardon from the pasha. But he is still very much afraid that as soon as all becomes thoroughly settled and quiet, he will be taken up and punished upon some new and false pretext. His life is, no doubt, in great danger, and he is anxious to flee to Cyprus. Poor young man! I feel more than ordinary interest in him, because he is one of several young sheiks who visited me often while I was on the mountains last year, and appeared more than commonly anxious to receive religious instruction. And after I returned to town he wrote me many letters on the subject, and visited me several times during the winter, remaining many days with me. But in the midst of this, the rebellion broke out in the Houran; and led on by intense hatred of the pasha, he embarked in it, to his utter ruin, I fear, both for this world and that to come.

According to his account, the Leja, into which the Druzes retired, is a most fearful place. I suspect from his description, that it is altogether volcanic. It is not mountainous, but so extremely rocky that 30,000 men might lay concealed in any part of it; and it is three days' journey round it. The rocks are of all sizes, standing like columns from the height of a man to twenty feet; or in vast blocks and fragments, piled up in horrid confusion; and the whole is overgrown with thick brush and thorns. He said that he could not find his way for half a mile, after he had passed along it twenty times. Here it was that this handful of peasants routed time after time, with great slaughter, the whole army of Egypt, 25,000 or 30,000 strong, commanded and led on to the attack by the three greatest pashas in the service of Mohammed Ali, Ibrahim himself being commander-in-chief. "Treason is never successful, for when crowned with success it ceases to be treason." Had these poor Druzes realized their liberty, and been worthy of it, their astonishing intrepidity would have gained for them the admiration of the world. Suliman pasha

told our consul, that one single Druze attacked his whole regiment, and came very near killing himself; and although he sent 500 men immediately to take him, they could not do it and he escaped.

12. There were a number of strangers at Arabic services to-day, and all listened with more than ordinary interest to a sermon on the cities of refuge, a subject well adapted to the allegorical taste of Arabs. Oh that God would incline them all to flee immediately to Christ, the only sure refuge from the avenger of blood. At evening prayers Kasim, a converted Druze, informed me that a whole connection of Druzes in S. wished to become Christians; and that they would in a few days, send some of their number to converse with me about it. Kasim is much rejoiced at the prospect, and thinks that there are a great many who will follow the example, I am highly gratified to witness his zeal and earnestness.

During the war in the Houran, many Druze books were discovered revealing their mysteries. The leading akkals deny that they are their books. The disclosures, however, are not very important. Most of their books are composed of vague and ridiculous conceits or puerile stories. The common opinion of the Christians appears to be confirmed, that they are in reality entire infidels, if not downright Atheists.* Many of the leading Druzes of Deir El Kamar are now residing in the gardens of Rass Beyroot. Not a few have called upon me, and all appear very apprehensive that the pasha will execute signal vengeance upon them in revenge for the very great slaughter which they made of his best troops. Poor people! They are to be pitied. None of them embarked in the rebellion, yet being the leaders of the nation, and some of them having sided with the sultan when Ibrahim pasha first came into Syria, they are in great fear, and certainly not without reason. Some of these men have long had a plan to bring their whole nation to embrace the English religion, as they call it. They have now

renewed their request with great earnestness. I told them that I could do nothing for them in a political sense, but would joyfully instruct them in the way of life; and if they gave evidence that they truly and sincerely believed and embraced the gospel, we should gladly receive them into the church, whatever persecution might thereby be awakened. These, however, are leading men, whose views are only political, and there is not much good to be anticipated from them. Twenty-five of them had hired a ship a few days ago, and arranged to embark at midnight from a low retired place on Rass Beyroot. When they reached the spot, they found that they had been betrayed, and that instead of boats waiting to receive them, a file of soldiers lay concealed, from whom they escaped with great difficulty.

A second attempt was more successful, and most of them are now sailing away from this, to them, dangerous land. I had this from one of our christian Druzes, whom they tempted with offers of a very high reward to go with them as a servant. I commended him strongly for refusing to have any thing to do with them, and urged him never to involve himself in such adventures.

Eager Reception of Books—Druze Pupils offered—Tour to Tripoli.

13. This morning Kasim brought a leading Druze to see me. He is from Shwoifat, and desires to become an English Christian. His conversation was very satisfactory, so far as words and sensible and even pious remarks are concerned. He makes the most affecting and solemn appeals to the Searcher of Hearts to bear witness to the sincerity and earnestness of his desires, asks neither for protection, employment, or money, but says that his only object is to seek for and secure the salvation of his soul. He asks for nothing but christian books and christian instruction, which I, of course, was most happy to afford to the extent of my abilities. Alas! that long experience with the people of this country, and especially with the Druzes, compels me to receive with hesitation, and even downright scepticism, their most solemn and oftentimes awful protestations.

Our tract distributor has had very encouraging success in his last tour. He distributed his whole donkey load at four villages, giving only to those who could read, and who appeared to be really anxious to obtain books. He found the Ma-

*An English barrister is now in Beyroot, who being a member of the Masonic fraternity, has been much surprised to find their symbols and signs correspond, in many remarkable circumstances, with those of masons. Even the names of some of their symbols are the same. May not it yet be found out that this is the true reason of their firm persuasion that they have brother Druzes in England? If the Druzes are freemasons, and being infidels, may it not explain the origin of the idea that all freemasons are infidels, and the application of the name "freemason" to infidelity. The fact is, that "freemason" and infidel are synonymous terms amongst all classes of Christians in this country.

ronites and Greek papists at Z. extremely mad against the books, but the Greeks and Druzes received them eagerly. A Greek catholic monk, teacher of a school in Z., formed a pleasing exception to the general character of papists. He received the tracts, gave them to his boys, and requested more, and of different kinds, to be sent to him. He was liberal and friendly, and appeared to be much devoted to the business of education.

On his way home, our distributor called at his native village, and spent some time with the priest. The conversation may be interesting as a specimen of what often takes place. Very soon after the customary compliments, inquiries, and refreshments had been finished, the priest began in their usual strain, "O my son! how is it that you have left the holy church (Greek catholic) and joined the English?" etc. Well, but what have I done? Let us talk about this matter a little, and then you will be able better to judge. "No, no, I'm a very ignorant man; I cannot dispute with you. I only know the *kuddas*, (the mass;) that I know: more than that I don't know." Very well, if you know nothing but that, how can you tell whether I have done right or wrong? "Ah! I will not dispute with you, but I know it is '*harram*' and accursed, and you are excommunicated—this I know." And from this castle he could not be drawn out. He had no other reason than that it was '*harram*.'

27. A Roman catholic doctor came to intercede with me to-day in behalf of a celebrated Druze sheik of Lebanon. This sheik has two sons whom he wants to place in our seminary, and he also professes a strong desire, not only to have them educated as Christians, but that he and all his family may be instructed in the English religion. The doctor said that he believed the man to be sincere, which is more than I have before heard a native Christian say, in behalf of any Druze.

The doctor is himself, I fear, a sceptic, certainly he has no faith in the peculiarities of his own sect, and will have nothing to do with their oil and fish fasts, and nothing to say to the saints in worship, or to the priests in confession. I was struck with one of his remarks to-day. He said that the reason why the people were so much more conscientious and afraid to transgress against any command of the church, than to break the laws of God, was that the priests would not pardon the former without imposing a fine in money. Thus, if a per-

son tasted meat during a fast, he must pay for it; but if he told a lie, or stole, or blasphemed God, he could receive absolution, without dipping into his purse. What an absurd and ruinous system must that be, which can produce such results.

Since the last previous date, I have spent ten days in a missionary tour to Tripoli, and Lebanon above that city. The field for usefulness in that quarter is wide, and very needy. The country called Akkar, northeast of Tripoli, is inhabited chiefly by Greek Christians and Ansaireea, and is apparently more open for the distribution of books, than most others in Syria. The Greek bishop of Akkar we have long known as a friendly man, who encourages the circulation of the word of God and other good books amongst the people of his diocese. One of our friends has lately made a considerable tour in that district, and met with a very cordial reception. I have engaged to send him a farther supply of books, to enable him to prosecute his benevolent labors to the utmost of his abilities. His zeal is extremely ardent, and he regrets deeply that a long life has all been spent in vain. "Oh what a fool I have been!" said he to me. "My youth and manhood were passed to no purpose at all. Now, when I am old and blind, I begin to delight in the service of God. I long to do good, to spread far and wide the blessed word of life, and beseech men to read and obey it, to trust in the Lord Jesus Christ, (may his name be blessed forever) and forsake their lying vanities. But now, I am too old to do much, too blind to do any thing without help. When I sit thinking of my former life, of my dreadful folly, of the few days that remain for me to work, I often spring up from my seat, and start out of the house in order to hasten my work while life lasts." This and a great deal more to the same purpose, filled my mind with a most agreeable surprise. I have met with very little like it in this country. I spent three days at his house in Tripoli, one of which was the Sabbath. We had exposition of the Scriptures and prayers every day, and a public meeting on the Sabbath, at which a number of his neighbors attended. During the whole three days the conversation was on religious subjects, and the good old man never grew weary. Christ and salvation were our only themes. When I left him to prosecute my journey through the villages of Lebanon, he wept like a child, held my hand a long time, fervently beseeching the Lord to be with me and

prosper my way and work, then kissing me on both cheeks, we parted. But it is not my intention to give an account of this journey at this time. I have an extended journal of the tour, which if I can get time, I will copy and send to you, and will close this notice by saying that I distributed my whole donkey load of books very profitably, and made arrangements to send more into different parts of the country. I had also much intercourse with the people, and on the whole hope that the time was not spent in vain.

Antioch—Calls for Books—Desire of the Druzes for Christian Instruction.

28. Mr. and Mrs. B. of Swadea near Antioch, spent yesterday and last night with us. Mr. B. recommends Antioch as a field for missionary labor. The town, he says, has a population of 9,000, and nearly all are Greek Christians, or Ansaireea, and quite open to missionary efforts. And around Antioch is an accessible population, of the same classes, of not less than 50,000. He also says that it would be a good location to act upon the nation of Ansaireea generally. These are hints worthy of consideration whenever we are enabled to extend our labors northward, and God, in infinite mercy upon this poor people, grant that the time may speedily arrive.

30. This morning two men from Haslaya, in Anti-Lebanon, called to get books. After a long rambling conversation, I gave them about sixty tracts and small books. One of the men teaches a school, and most of the books were for his scholars. They asked for Bibles also, and I told them that it was not proper to give away so many tracts and books for nothing; and then add to them such expensive books as the Bible, and the Arabic grammar; that they must therefore give me ten piastres (about forty-five cents) for each Bible. After finding that I was inflexible in my determination not to present them any Bibles, they began by offering three piastres, then three and a half, then four, and so on, higgling and screwing, vowing faithfulness, and protesting extreme poverty at every step, which I knew to be false. At last, after an hour's hard work, they got as high as four and a half piastres, when I let them have the Bibles, and they went away, more angry because they had paid twenty cents for the word of God, than thankful that they had received sixty good books

for nothing. I need hardly add in explanation, that the reason why I demanded of them money, was not to obtain the value of the Bible; for in Arabic it makes a very large volume and costs several dollars; but chiefly to make them more careful of it, and place a higher value upon it; and also to accustom the people to giving something for their books, preparatory to that time when they ought to give and must give the full value for them. At present, selling books is nearly out of the question, at least in this part of Syria.

Sept. 4. A Druze from Ahleigh came to converse on the subject of becoming Christian. He also is very anxious to place his son in our seminary.

There are quite a number of Druzes in Shwoifat, who are treating with the Greek catholic bishop to join his sect. I understand that the bishop has returned a favorable answer, and engaged to meet them in a few days at a convent near Shwoifat, when he will baptize all those who wish to be received under his ecclesiastical dominion. This is rather too expeditious.

Our tract distributor called at a Moslem village in Celo Syria, and the Moslems were so eager to get copies of the Proverbs of Solomon, that he could not get away from them, until every copy was gone. The next village was inhabited entirely by Greek Christians, and these crowded round him, begging for books, and so pressed him that he was obliged to get a room where he received them, a few at a time, and gave them books, making every one read a little, to ascertain whether he could make a profitable use of them. If any one asked for their children, he would not give, unless they sent for the children and made them read before him. In this way during one afternoon and night, he distributed his whole load, and the next day returned home for a fresh supply.

5. M., the ruling sheikh of A., came down from the mountains to request christian instruction and baptism for himself and family. He is very earnest, and rational, for a Druze, in his views and plans; and thinks that nearly all his villages will unite with him. In a conversation protracted to more than half a day, I endeavored to place before his mind with all possible plainness, our views of what true religion is. He is not so ignorant on this subject as most Druzes, having been acquainted with us for many years, and also, having been frequently present at our Arabic worship

in A. May the Lord have mercy upon him and his miserable people.

6. So many of the Druzes are now applying for christian instruction, and so earnestly, that it appeared to me to demand, that some plan for special effort in their behalf should be immediately devised and carried into execution, so far as the weak state of our mission would admit. I therefore wrote to Mr. Hebard (who is residing at Deir El Kamar in order to study Arabic) to come down to Beyroot for consultation; and to-day he came. We have spent the whole day in consultation and prayer. Mr. Nicolayson from Jerusalem was also with us, and entered with deep feeling into the case. We were clearly of opinion that the present was an extraordinary call of Providence to labor in behalf of this people, and that for this purpose every other work that interfered with this, should, for the present, be suspended. Indeed, I am so constantly taken up in receiving visits from all parts of Lebanon, that I have no time for any thing else.

7. Sheikh S., from B., in the heart of Lebanon, came to-day with the same request for christian instruction, not only for himself, but in behalf of his father and four brothers, leading sheikhs of the mountains. He asks not for protection, or money, or temporal advantage in any way, but solely for religious instruction; and declares, with great apparent sincerity, that his only desire is to secure the salvation of his soul. Concerning their own superstition, he says he knows that it is utterly false and pernicious; and that, having for three years read the Bible, and compared the various sects with it, he is persuaded that they have forsaken the word of God, and imposed upon men a multitude of human inventions, designed, not for the good of the people, but to augment the power and wealth of the priesthood. He mentioned with special abhorrence auricular confession, and forgiveness of sin by the priest. Also, their long fasts, their prayers to saints, their worship of images and pictures, etc., showing that he was well acquainted with the leading differences between us and them; and by his pertinent quotations from the Bible, proving that he had read it with attention and understanding.

Sheikh S. intends to remain below several days for the purpose of receiving more instruction. He appears to have no fears of persecution, but at the same time to be resolved to persevere whatever may happen.

Brother of Asaad Shidiak—Papal Efforts among the Druzes.

Had a most animated discussion with G. S., brother of Asaad Shidiak. Poor man! he is most unsettled and most unhappy. He comes as near believing absolutely nothing, as any person that I ever conversed with; and therefore it is difficult to conduct a discussion with him to any practical or profitable result. You find, after a long conversation, that nothing has been gained. As the smooth surface of a lake, agitated by the passing keel, quickly subsides into precisely its former state, and no permanent impression can be made upon it, so is the mind of this unhappy young man. And after a two hours argument, I left him just where I found him, believing nothing at all. When pressed with unavoidable conclusions from principles that he has been brought to admit, I was pained and disappointed to find that the impression which ought to follow was entirely deadened by a constant return to his scepticism concerning the original basis. How do we know that what we admitted is after all true? Thus he does not believe what he is forced to admit. What a total wreck of all faith does this interesting man present. Denies revelation altogether, does not admit the existence of conscience, maintains that there is no difference between right and wrong, but what is conventional, that what is now right would be wrong if people thought so; for example, that murder, even that of a father, would be right, if it was the custom. If there is a God, which he thinks probable, he cares nothing about the actions of men, we can neither help nor injure, please nor displease him; and, in his opinion, the idea of God's being angry with man is ridiculous. On all these points he was as fluent and as shrewd a declaimer as I have any where met with, and produced precisely the same kind of arguments that are found in infidel books and mouths in America. His case is one of much interest; and the state of his mind is the natural result of the course through which he has passed. Having seen to the very bottom of the falsehood and wickedness of the Maronite priesthood, in the cruel persecution of his brother Asaad, he renounced in his heart their faith, and cursed with intense hatred their bigotry and hypocrisy. The truth, too, which Asaad so powerfully taught, and so wonderfully enforced by his example, made a great impression upon G. at the time, but through pride and fear of persecution, he

stified all and hardened his heart, and hence he passed rapidly over into downright infidelity. This, alas! is the course which many of the intelligent youth of Syria are running, and must continue to run, infallibly, unless a more true and rational religion is commended to their reception.

9. Ahleigh. Having spent a great part of yesterday in conversing with Druzes, I made an arrangement with sheikh S. to meet him in the mountains; and in the evening came up to this place for that purpose, and also to see the sheikhs of this and some of the neighboring villages, who have applied for religious instruction. The papists are very busy, both with arguments and authorities. I have very little doubt that they will succeed in raising such a storm of persecution, as few of these poor deluded people will be able to breast. Still, we have a wide field for labor, and great will be our sin, if we neglect to sow the good seed as fast as we can. The sheikhs attended an Arabic service this evening, which I appointed after my arrival, and listened to the doctrines of the gospel with great apparent interest.

In conversation afterwards, with sheikh M., he told me that they were constantly beset by the catholics, but that he would never join them—rather than that, he would live and die a Druze. The catholics have threatened them with the wrath of the emeer besheer, if they do not cease to receive our books, and break off all connection with us. And this threat they will probably be able to carry into effect. Oh how many and severe are the trials to which a man is subject, in this country, for adhering to the truth! I feel very sorry for this family of young and interesting sheikhs. They scarcely know what to do; and have conversed with so much apparent frankness and feeling about their condition, that my own heart has become more deeply interested for them, than for any Druzes with whom I am acquainted. May the Lord in his infinite mercy renew their dark hearts, and guide their feet in the way everlasting.

More numerous and importunate Applications for Instruction from the Druzes.

10. Spent a large part of yesterday, which was the Sabbath, in conversing with the Druzes of this village. Attended also the Arabic Sabbath school, and afterwards had an interesting visit from the Greek priest. He said that it was

no part of the plans of the Greek church to enlarge her borders by making converts; and that, for his part, he did not want to make any. He is a very old man, having been priest of the village thirty-six years. But alas! the gospel way of salvation is as great a secret to him as to a Hindoo, and he is as utterly dead to all spiritual feeling, as the stones of his church, which the people so reverently kiss as they pass by the sacred walls.

11. Went to B'Homdoon, the village where Mr. Smith and Doct. Dodge, with their families, spent their first summer on the mountains. Was most cordially received by a multitude of former friends, who filled the house in a few minutes after I reached the place. I have always been particularly interested in the children of B. They appear to be more numerous, are better clothed and fed, and are more sprightly and intelligent, than the generality of children in Lebanon. This is accounted for in great measure by the fact, that the inhabitants are in more comfortable circumstances than is common. Still the original stock appears to have been better. I have nowhere seen so large a proportion of strong athletic men as in B.

On my return, saw the brother of sheikh S., from B'T. He urged me very much to visit them at their village, which I promised to do.

12. Went to B'T. and spent the day in conversing with the large family of sheikhs there. These sheikhs are the governors, under the emeer, of all this part of Lebanon. The greater part of them appear resolved to become Christians, at all hazards. Alas! how little do they know of that religion which they profess to be so anxious to embrace. The mother of the sheikhs in A. is married to the richest and most powerful sheikh in B'T., and she sent word, by Mrs. Hebard, who accompanied me to B'T., to her children, encouraging them to become Christians, and approving also of the plan which they had proposed to her, to place the youngest boys in our seminary.

I had no time to converse with the common people in B'T., but one of our christian Druzes, who accompanied me, spent the day with them; and he informs me that a great many of the villagers wished to join us. Here also the papists are as busy as bees, both with arguments and terrors. What the end will be is known only to God.

14. Returned last night to Beyroot, weather extremely hot, but thanks to our covenant God, we have all been preserved. There is a good deal of fever in the town. Called to visit a brother of Doct. Whitely, the English physician who was formerly with us. I found Mr. W. quite sick, but in a very resigned and comfortable state of mind. He appears to be a truly humble and pious man.

This has been an extremely busy day. Several sheikhs have come down from the mountains, and appear to be determined to take houses and remain below to receive religious instruction. They do not wish to return to the mountains until they are instructed, received, and baptized. May God aid me in this solemn crisis. I scarcely know how to dispose of such zealous and earnest applications.

Two Druzes from S. came as agents for a large connection of their people, residing at Haslaya, in Anti Lebanon, to invite me to visit them. They profess to treat in behalf of their whole tribe in that vicinity. After conversing a long time with them, I sent them away in order to bring some of their leading men to see me. The distance is about three days journey from here, and it will be some time before they return.

In the evening Abd Allah, from B'H., came with several leading Druzes from Andara, the highest habitable part of Lebanon. They profess to act in the name of all the Druzes of their village; and earnestly request us to open schools, build a church, receive and baptize them all forthwith. I spent the whole evening in as plain an exposition of the gospel way of salvation as I could give. And they return to their village intending to visit me again in one week from this time, when they will bring others with them. My tongue is weary with, but not of, preaching the gospel. I have talked all day and night till late bed-time.

We had a large congregation at evening worship, which is conducted precisely like a prayer meeting. The leading man amongst the Druzes of Rass Beyroot, his wife, and children were present. They appear all of one mind, to forsake their ancient religion, and become "Engleese" as they call it. May God bestow upon them that which now they do not want, no, nor even understand.

15. Spent all this day in translating a brief summary of christian doctrines, which we have determined to put to press immediately, for the benefit of our numerous inquirers. We find it very

difficult to conduct our religious instructions profitably under present circumstances, without something of the kind.

16. Sabbath. A very busy day. After preaching, both in English and Arabic, and conversing all the vacant time with Druzes from Hadet, and other places, and expounding Scripture in Arabic at evening worship, I feel wearied. Promised the sheikh of the Druzes of H. to visit them on next Tuesday. The work has grown too large for me to attend to, and I resolved to request Mr. Hebard to return from his residence in Deir El Kamar, and devote his time to the Druzes. And also to write to Mr. Lanneau, proposing to him the propriety of his coming to our assistance for a time.

Seductions and Persecutions to which the Druzes are exposed—Need of additional Missionaries.

17. With Tannoos, our most devoted native helper, to assist me, I spent nearly all this day in teaching a number of Druzes from different parts of Lebanon. To all who could read, gave the New Testament, and directed them where to read and what parts I wished them to commit to memory. They enter upon it with great zeal. Oh may it not be like the morning cloud and early dew!

I was particularly interested in one man from A., who had for some time been receiving instruction from the monks of M. G., a catholic convent, not far from A. His wife, however, would, on no account, become a Greek catholic; but was willing to become "Engleese." The Greek catholic bishop has made it a law, that if a husband wishes to become Christian, and the wife does not, then he must divorce her, and vice versa. And this too, whether they wish or not. He will not receive them, unless they will put them away. There may be a good deal of human wisdom in this regulation, especially in reference to the peculiar character of the Druze people; but it plainly contravenes the direction of the apostle Paul. I cannot in fact regard those who have on this account put away their wives against their will, and married others, in any other light, than as guilty of violating the seventh commandment. And to do this by order of the highest authority of a christian sect is shocking. They had urged our friend very strongly to put away his wife, promising to furnish him with one much better; but he had resisted firmly, and finally told them that rather than divorce

his wife, he would remain a Druze; for he was sure it could not be right to cast her off against her will. He seemed exceedingly delighted when I read and explained to him the direction of Paul on this subject.

18. After spending the early part of the day with Druzes at my house, I went, according to promise, to Hadet to visit the Druzes in that village. They are living in the very heart of Maronite fanaticism, and are watched by keen-eyed and, I fear, cruel hearted monks, who swarm in two or three large contents on the adjacent hills. This is the village of Asaad Shidiak, and here his family still resides. Our Druze friends have already been threatened with secular vengeance. Alas! I fear these threats will not be in vain. The ruling emeer of the district is a rough violent bigot, and a heartless persecutor from of old. The Druzes seem firmly resolved to bear any thing, rather than give up their connection with us. But when I reflect how many and powerful are their enemies, how few and weak their friends, and remember that they are poor, ignorant heathen, without the knowledge or the fear of God, and that we cannot receive them into our church on the same easy terms as the native sects of the country, there appears but little ground to hope that they will persevere. It is plainly our duty, however, to be instant in season and out of season, to preach the word with all diligence, and leave the results with God.

In the evening spent two hours in conversing with sheikh Yooseph, the richest, and perhaps the most influential man amongst them at present. He had promised, when I visited him on the mountains, to come and see me at Beyroot; and although he has fulfilled his promise, and appears very friendly, yet I have but little hope that he will prove favorable to the cause of truth amongst his people. He is a vain, proud man, has too many interests at stake with the pasha, and the emeer besheer to allow him to think very seriously about religion.

19. Mr. Hebard came down last evening from Deir El Kamar, determined to remain as long as the case of the Druzes should require. Received a letter from sheikh S., with a present of mountain fruit. The letter contains the strongest assurances that all the sheiks in B.T. with whom I have conversed, are fully determined to forsake their former vile superstition, and embrace Christianity. I also received the same assurances in a

letter from sheikh M., from A. Spent a large part of this day in prayer and consultation, with brother Hebard on the present state of our mission. We have felt our extreme weakness pressing us on all hands. With the seminary and the press, our hands are more than full; and according to appearances for the last month we ought to have two or three laborers solely devoted to the Druzes. We have been led by our survey to the painful, but inevitable conclusion, that the wide and white harvest before us must, in a great measure, drop down and perish for want of laborers. Without entirely suspending permanent operations of our mission, it is utterly impossible to give any adequate attention to these multitudes of Druzes, scattered all over Lebanon. Oh for more help! Without abandoning the Druzes, we resolved to receive and instruct them at our houses, as far as we could, and to employ our native assistants in this work, wherever they can operate with advantage.

20. This day made all the preparatory arrangements to take into our service the Greek teacher Demetrius. This devoted young man has long wished to free himself from his former state of temptation, trial, and vexation. He declares that he can endure his mental agony no longer. The bishop will also no longer tolerate his preaching and praying with his scholars. He is absolutely forbidden to continue these exercises, or to retain the Bible in his school, and therefore a separation became unavoidable. It is perhaps providential; as we just at this time greatly need his whole time and strength to aid us in our labors amongst the Druzes.

21. The Druzes from Andara came down according to appointment made last week, and I have spent this afternoon and evening with them. They will remain some days in order to receive instruction. Oh that the Lord would open their hearts to receive with meekness and love the pure word of God.

22. This day has been devoted to the company from Andara. They have made arrangements with the people of several villages to unite together, and all declare themselves Christians at the same time, with the hope that when the emeer sees so many of them of one mind, he will not venture to execute those plans of cruel persecution with which they are threatened. They are extremely urgent that I should visit them in their villages. But I do not see how it is possible. It will require a week, and there is no one

here to attend to the numerous visitors from every part. I have made a conditional engagement to meet them in Andara on some day next week. Sheikh S., with several of his friends came down again to-day, and expect to hire a house and remain below as long as I chose to have them continue.

23. We had many strangers to-day at Arabic worship. Several from a village near Deir El Kamar. Weather most oppressively hot, and I feel exhausted.

24. Several more sheikhs from B'T., including two brothers of sheikh S., came down to-day, and intend to remain below. I have appointed them regular hours for receiving instruction. One of the small sheikhs of the family of Talhook came to-day, attended by his guardian, and requested to be taken into our seminary, and to be made a Christian. I told them that we could not support any more scholars in the seminary, but that if he would make a written contract to bear his own expenses, and to continue in the seminary until the whole course was finished, we would take him. He promised to do so, and returned to bring down his mother and grandfather, with whom the contract must be made, as his own father was dead.

25. Spent a considerable portion of this day with the young sheikhs from B'T. They are extremely zealous. May the precious word of God which they are so diligently studying, be carried to their hearts and consciences by the Holy Ghost.

In the evening a friend of mine read me some letters which he has been preparing for England. He is deeply interested in the case of the Druzes, and very anxious to engage his political friends in England to do something effectual to deliver them from the cruel persecution to which they are exposed for embracing the protestant religion. One of his letters is to an acquaintance of his in the service of Mahomed Ali at Cairo, designed to sound the wily old viceroy on the subject.

Mrs. Thomson's youngest daughter Adelaide has been suddenly attacked with a most violent and alarming fever.

Oct. 8. After fourteen days of most extraordinary and even terrific fever, our sweet child has left us and this sinful world. She was seven years and ten months old, and a sweeter child never rejoiced the heart of a mother. We know it is the Lord's hand that has removed our daughter, and we yield with acquiescence to his perfect right to take

back his own precious gift. Let it quicken us in our remaining work. A few, perhaps very few days, and then we shall go to her, and the places that now know us will know us no more forever.

9. Worn out with anxiety and continual watching, I have not been able to note the progress of our work among the Druzes. The religious instruction has been continued chiefly by the aid of our native helpers. Brother Lanneau arrived here about a week ago, accompanied by Tannoos Kerem, whom we have found very useful amongst the people. Brother L. is entirely disabled by an alarming ophthalmia, from taking any active part in our labors. Indeed, if he does not get relief, he is thinking very seriously of taking the next packet, and going to Paris to have the benefit of experienced oculists. He has been told by the only person who appeared to understand his disease, that a surgical operation would probably become necessary. This cannot be performed in Syria. What a mysterious and afflictive providence; and we feel it the more severely now, when we are so few and weak already, and have so much to do.

Effect of the Persecutions under the Emeer Besheer—Baptisms.

10. Tannoos El Haddad, and Tannoos El Kerem returned from a short tour upon the mountains. The movement amongst the Druzes is the great topic of conversation every where. Violent opposition is waking up. The emeer besheer has sent for the young sheikhs, and threatened them with the full measure of his wrath; and they are not a little alarmed, as indeed they well may be. What the final result will be is known only to God. Already, however, a division amongst them has been effected; and some through fear, are siding with the emeer. Many families are divided, the father against the son, etc. The father of several young sheikhs, who are now down here, appears to remain very firm. He declared in his oriental style, that wherever he went the blessed gospel would be in his right hand; if the emeer cut that off, he would hold it in his left; and if he cut this off, he would hold it in his mouth; and should he cut off his head, he will still retain it in his heart. May this not prove empty boasting. He is a fine looking old man, with a venerable white beard; and his rank, his age, and his talents, all unite to clothe him with authority and extensive influence.

Seid Achmet, (the young sheikh mentioned under date of September 24th,) from H., came down, to remain until the seminary opens. May he live to complete his education, and then go forth to preach the everlasting gospel to his degraded people.

Instead of copying my daily journal any farther, I will merely state that the excitement amongst the Druzes continued, and visitors from all parts of Lebanon thronged my house until the early part of November. The winter then commenced, and rendered communication much more difficult, and broke up all our visits to the mountains. The season has been unusually wet and stormy. Still, many continue to come from the nearer villages; and it is highly probable that in the spring we shall have great numbers to attend to. In the mean time, persecution against the sheikhs has been even more violent than I had expected; and they are compelled, though with great reluctance, to pause in their course. This may be all ordered by a merciful providence for the highest good of the cause amongst them. It gives time to look around us, and make preparations for more regular and systematic operations in future. Had there occurred no intermission in the pressure upon us, all our regular labors must have been greatly deranged, and we very likely have been worn down by the work, while yet only a very small portion of them could have been attended to.

To be at all prepared for such an emergency, we ought to have at least two missionaries devoted exclusively to the Druzes. These also should have the means to employ all the good native help which the Syrian mission can produce. We were not only destitute of missionary laborers, but so cramped for want of funds, that we could scarcely move at all. To every plan for opening schools in the villages that designed to become Christian, we were obliged to say no. To every application from these interesting people, to place their children in the seminary, we were compelled to give the same discouraging answer. We wished to open two houses suitable for public worship, in two of the largest villages, but we had no funds. We could not even travel much. Nor could we avail ourselves of all the native help which God has furnished us. There never was a time in the history of the Syrian mission when men and means were so much needed, or where there was such a wide field for labor. It was very trying, and extremely discouraging

at such a time, not only to find our number so reduced; but above all, to find our hands, few and feeble as we were, absolutely tied for want of funds. I spent many days in trying to make means where there actually were none, and was obliged to settle down in the disheartening conclusion, that we had not one dollar to meet this new emergency.

Nov. 12. Yesterday I baptized M. and his wife, and their three children, together with the child of K. This makes fourteen Druzes, large and small, that I have had the privilege to baptize during the year. There are a number more receiving a course of particular instruction with reference to their baptism. May the Lord add greatly to their number of such as shall be saved. Our chapel was full. There were Druzes present from a large number of villages; and there were also an unusual number of nominal Christians present. The number of Greeks quite surprised me. Perhaps this was owing to the severe excommunication read in the Greek church against us.

Yesterday was communion season, when we admitted four persons to unite with us for the first time. One was a Latin, one a Greek papist, and two were members of the Greek church. The occasion was also rendered additionally interesting by the presence of the converted Jews, on their way to join Mr. Nicolayson in Jerusalem. Though our company was small, there were Jews and Gentiles, some from Europe, others from Asia, others from America. Converted Druzes, converted Jews, converted papists from three different sects, besides a number from the Greek and one from the Armenian church. A little epitome of heaven, gathered from every land and language under heaven.

Abou Yooseph, one of those admitted to the communion, is a very old man, entirely blind, and has been so for sixteen years. His whole heart seems on fire. In conversation to-day he said with great earnestness, "I want to go over the whole country and give the people the blessed word of God." But, said I, it is winter now, and it rains every day; and you are old and blind and feeble. "Let me go," he replied, "let me go. Such an old man as I am must make haste to do his work, or he will get nothing done. Young people may take time, but I have very little left, and cannot spare a single day."

20. A very interesting young man, member of the Greek church, has for some time regularly attended the exposi-

tion of Scripture at my evening prayers, and appears not only to have become thoroughly evangelical in doctrine, but I cannot but hope that he has also experienced the saving efficacy of the truth upon his heart. The amount of opposition which he has to bear is distressing. His family by main force now keep him from coming to prayers. They have tried every resource; the bishop has also entered warmly into the case; and finally, his own brothers have declared that if he ever comes again, they will kill him; and I have been assured by some who know them, that they would most likely carry their bloody threat into execution. I have not seen him for several days, but understand that he has become actually sick, and is unable to go out of the house.

H. G., a Greek merchant, who has been very regular at our meetings for some time, professes to have met with a change of heart within a few days. He now tells all his Greek friends, that he had never known any thing about true religion during his whole life, and if he had died before, he would certainly have perished. This, besides being very incomprehensible to them, casts an intolerable reflection upon the Greek church, and is therefore opposed as most damnable heresy.

25. The Druzes who had become Greek papists were all seized by order of the pasha, a few days ago, and have been kept in prison ever since. I have just heard that five of them, who were fit for soldiers, have been sent to Damascus, and the rest have been allowed to return to their homes. This is an important step, as it shows that the pasha is not disposed to tolerate the conversion of the Druzes to Christianity. He has not molested our converts yet, and I have heard from a quarter entitled to credit, that they have nothing to fear. We, however, feel anxious, and do not cease to pray that God would turn the heart of this iron soldier to thoughts of peace and mercy. I had a long conversation with our friends to-day; and am greatly delighted with the spirit which they exhibit. They appear resolved to go not only to prison, but to death also, rather than deny Christ.

28. A., who was some time a servant of Mr. Fisk, and who was with him when attacked by the Arabs on the plain of Esdraelon, really appears to be a changed man. I have not seen any case of more decided and marked revolution in character since I came to Syria. May

it prove as permanent as it is promising. His case is exciting much attention. The bishop has given him a tremendous lecture, ending in a downright storm of rage.

Writing on the 13th of February, Mr. Thomson represents this remarkable impulse given to inquiry on religious subjects as not being confined to the Druzes, but as felt by some of the nominally christian sects also; and though not yet affecting the mass of the population, yet in individual instances pervading the community. He remarks—

We are almost as much interested in the case of a number of the Christians of various sects around us, whose minds are greatly aroused on the subject of religion, as in that of the Druzes. Several of them I hope have not only received theoretical knowledge, but spiritual life. The consequence is that there has arisen "no small stir." There are three papal priests, all from different parts of the country, all strangers to each other, and all interesting men, who are so enlightened, so evangelical in sentiment, and so disgusted with popery, that they are very earnest in their desires to escape from them. One of them told me that he knows four more, within a few miles of Beyroot, who are in the same state. This man's case has already enlisted the tender mercies of two of the papal bishops. The bishop of Zahaly has traveled over the snowy heights of Lebanon, to aid the bishop of Beyroot to bring the lost sheep back to the fold. Council after council has been held, and the poor man has been assailed with the two strong arguments of the pope, money and torture. It is enough to drive a man mad to be assailed night and day, with the cries of mother and sisters, relatives and friends, bribes, honors, prisons, poison, and death. He is much afraid for his life, and appears to entertain no doubt but that he will be poisoned, if they get him in their power, and he refuses to submit to the church. It is singular that they all have this same fear. Would to God we had as much evidence of the real piety of these priests, as we have of several of the common people, who are now suffering the same storm of opposition.

Ought not all who desire the salvation of these benighted communities to pray importunately that the multitudes now awakened may be thoroughly renewed by the Holy Spirit, and have grace to bear whatever persecution may come upon them.

Nestorians in Persia.

JOURNAL OF MR. STOCKING AT OOROO- MIAH.

Sabbath School at Geog Tapa—Increasing Confidence in the Missionaries.

February 13, 1839. A young mountain deacon made application to learn English. His claims were urged from his superior knowledge of the ancient Syriac language. He had studied with a catholic bishop at Mosul, had visited the independent Nestorians of the mountains on his way both going and returning, and had taken special pains to acquire a knowledge of the Syriac grammar.

14. The members of the school asked permission to go home for four days and attend their four days of feasting, introductory to their long fast of fifty days. Among other answers returned by the scholars to the question why they wished to go home, one said that "fifty days of eating dry bread awaited them."

The young deacon above referred to, was reading and translating, in the presence of the bishop, Mar Yooseph, and a priest, from the eighth chapter of first Corinthians, on the subject of meats offered to idols. As the Nestorians had often expressed their admiration at the facility with which we, in our Bible, find parallel passages, or "witnesses," as they call them, and to gratify them in this instance, I referred to several other passages on the same subject in Paul's writings. The priest and deacon looked at the bishop smiling, as if Paul's language had a peculiar application to him. The impression made on the bishop's mind by this array of truth on the subject of refraining from any particular kind of food, was far greater, as subsequently appeared, than I had any idea would have been made.

24. Sabbath. Went to Geog Tapa, accompanied by priest Abraham, to organize and superintend a Sabbath school. The bishop, Mar Elias, received us kindly, and having made known to him our object, he directed his nephew, the teacher of the school, to collect the scholars. He remarked that it was their custom to meet in the church for prayers early in the morning. The scholars, to the number of twenty-two, and nearly thirty of the principal men of the village, soon assembled. The bishop opened the school with prayer, after which the usual lesson for the second Sabbath of their

fast was read and carefully explained to the scholars. Although this was the first time they had ever assembled in the capacity of a Sabbath school, the answers returned by the scholars to the questions proposed evinced a considerable acquaintance with the Scriptures which they read almost exclusively in the school from day to day. At the close of the exercise with the scholars, the bishop, two priests, and two deacons arose, when each in turn read and expounded from the fifth chapter of Matthew, the bishop calling on me in turn to read and remark. It was truly interesting to listen to the evangelical and faithful exposition of the beatitudes, given by the bishop. During these exercises the company present listened with profound silence and attention to the words of life as they fell from the lips of this aged and respected man. On our way to the village, (which we visited early in the morning, in order to return in season for the usual mission exercises,) we met numbers of Nestorians who, the priest said, were going to the bazars for the purpose of trade. In answer to inquiries, he remarked, that the Sabbath was violated in this way by most of their people, and also in receiving and returning visits. He seemed sincerely to lament this state of things, and said, moreover, that their priests and bishops did not preach to their people against it. He also observed, that if they should proclaim the truth as faithfully as the apostles did, they would encounter opposition from their people. I then reminded him of the responsibility resting on them as spiritual guides. When he alluded to their oppressions, I reminded him of the dealings of God with his people of old, in suffering them to be carried away captive by their enemies, and that, for similar reasons, the Nestorians might be now experiencing the displeasure of God. He admitted without reserve the manifest declension and degeneracy of his people, and the necessity of immediate repentance and reformation. This priest is distinguished for his candor and good sense, and seems disposed to adopt the Scriptures as a true and sufficient rule of duty, and to condemn all practices which are inconsistent with its spirit. It is difficult to say whether he is a real Christian or not. Like a number of others who have been some time under the instruction and influence of the mission, he seems in knowledge and practice not far from the kingdom of heaven.

It may not be improper here to observe that the Nestorians who have come

directly or indirectly under the influence of the mission feel an increased confidence in us and our object. Some, who have been unable to comprehend the benevolent motives which could induce strangers to benefit them, were inclined to uncharitable suspicions as to our object. Others, who considered the essence of nearly all goodness to consist in a strict observance of the fasts, wondered how good designs, and only good, could be the object of those who do not keep their fasts. Such views, at present, if cherished at all, are cherished only by the more ignorant and weak among them. The nature of our work is now distinctly understood, and acknowledged to be "to increase the doctrine of Christ among them," and that to disorganize their ecclesiastical relations forms no part of our labors. They therefore feel entire confidence in us and our work.

Priest Yohannan, the teacher of the school, came to me at family prayers this evening, saying that the priests and deacons had been discussing, with much interest, the first three verses of the fourteenth chapter of Romans, and wished me to give my views respecting them. I explained to him the customs of the Jews and the prejudices of the Jewish converts in respect to food and the observance of days, and also the small importance which the apostle attached to these things in themselves, except so far as they affected the consciences of weak brethren; and that his great object was to lead both Jewish and Gentile converts to dwell together in peace and to edify one another. He then remarked to the deacon and bishop present, that those were precisely the views which they had maintained in the discussion, and applied to this subject the words of Paul, that "circumcision availeth nothing, nor uncircumcision, but a new creature." It is exceedingly interesting to witness the spirit of inquiry and investigation among these ecclesiastics, and their readiness, in general, to be led by the simple Scriptures themselves.

Southern Africa.

LETTER FROM MR. LINDLEY AND DOCT. ADAMS, DATED AT PORT ELIZABETH, MAY 15TH, 1839.

Restoration of Peace between the Zulus and the Boers.

THE circumstances which led to the suspension of the mission to the Zulus near Port Natal,

and the removal of the missionaries from that vicinity, have been pretty fully detailed at pp. 307 and 423 of the last volume; and at p. 193 of the volume for the current year. At p. 268 the severe battles fought between the Dutch farmers and the Zulus, about the beginning of this year, and also the prospect that the British authorities would soon occupy Port Natal and interfere to prevent further hostilities, were mentioned. The missionaries who remained near the scenes of their former labors now write—

Near the time of Mr. Champion's embarkation for the United States, reports were received in the colony from Port Natal of the complete success of the Boers in an expedition against Dingaan. Authentic information received a short time subsequent confirmed the first reports in all essential particulars, except the loss of the Zulus, which was considerably overrated.

Encouraged by this intelligence, and desirous of ascertaining upon the spot the real state of things, one of our number left Graham's town for Port Natal overland, on the twentieth of February, and arrived there on the twenty-third of March, after a prosperous journey of thirty days. Some time previous to his arrival, and soon after the return of the expedition from the Zulu country, a message was sent to Dingaan by the English commandant, captain Jervis, stating that it was his desire and that of his government, that hostilities between him and the Boers should cease, and requested him to send men to Port Natal to make arrangements for this purpose. Dingaan, as it afterwards appeared, had been very desirous of peace from the time of his defeat, and despatched his messenger to Port Natal to procure the interference of the English in his behalf, as soon as he heard of their arrival.

In compliance with captain Jervis's request, the king sent ambassadors empowered to negotiate. They arrived at the English camp on the twenty-second of March. A conference between them and the Dutch commandant and head men took place a few days afterwards, which resulted in a treaty of peace; the ambassadors of the king agreeing to return all the horses, cattle, and other property, which had been taken from the Boers, and to allow them quiet possession of the country they then occupied. Both parties were apparently well satisfied with these stipulations. Whether they will be satisfactorily fulfilled, and peace be maintained, time

must show. A vessel, lately arrived from Port Natal, brings the report that Dingaan's messenger arrived there the day before she sailed, and that the purport of his message was, that Dingaan had collected the cattle and other property and was ready to deliver them, in compliance with the stipulations of the treaty; that he was determined not to fight any more; but that he would have nothing more to do with the Boers; he would treat only with the English. This is the report; whether true or not, we cannot say. It is very probable that Dingaan understands the relative situation of the English and Boers, and we consider it an evidence of his wisdom, as well as of his sincere desire for peace, that he should be willing to treat only with the responsible party. It is also reported that the Boers would go into the Zulu country in considerable strength, some time this month, to receive their property.

Openings for resuming Missionary Labors near Port Natal.

The mission buildings at Umlazi were found undisturbed, and the injury done by the Zulus to the station was trifling. The people whom we left upon the premises were still living there, and the natives at their kraals in about the same number and circumstances, as when we left a little more than a year ago.

There are two encampments of farmers at Port Natal, one of which is upon the bay, and the other about seven miles distant from it, and a quarter of a mile from Umlazi. Each of these encampments may contain about 300 people. They are fortified with temporary palisades, and will be broken up as soon as the people can with safety disperse. There are three other encampments, one about twenty, another at forty, and another about sixty miles distant, and in a northwest direction from Natal. The number of people occupying them was not ascertained, but they are constantly augmenting by fresh emigrants from the colony. Arrangements are making, it is said, for building a town forty or fifty miles from Port Natal.

The temporary building erected by Mr. Lindley near the Illovu was burned; whether by the Zulus or by others, has not been ascertained. About the same number of natives are living there, and in the vicinity as formerly. At the Umzinto river, twenty-five or thirty miles from Mr. Lindley's station, and

fifty from Natal, there are many natives collected, and also at the Umzumbi river, which is twenty-five or thirty miles from the Umzinto, and twenty northeast of the Umzinkulu. This latter place we regard as an eligible site for a station. The people for the most part are remnants of tribes destroyed by Chaka, who have been living for several years among the Amapondas. There are, however, some of the Port Natal natives among them. There are now several hundreds, and their number is constantly increasing. The country is very fine, the soil fertile, and may easily be irrigated. There is also plenty of timber. These settlements are upon the coast, and near the wagon and post route from the colony to Port Natal.

In addition to these, there is a small but interesting tribe of natives at the source of the Umkumazi river, in a westerly direction, and about four days with a wagon from Port Natal. The people are called Inhlanguani. Their number is supposed to be about 2,000. The name of the principal chief is Foretto, and he has long expressed a desire to have a missionary. None of us have ever visited this tribe, but we have often seen the chief and many of the people at Natal. The country occupied by them, we understand, is rather broken, but well watered, with fine timber and a very good soil. This we also regard as an interesting missionary field. In the neighborhood of this tribe, there are a few scattered people, who might easily be collected and located wherever it should be deemed proper to have the station.

All of these people are so situated as not to be seriously affected by the disturbances in the Zulu country, should they continue; and so far as we can see, there would be no obstacle in the way of our commencing labors among them immediately, if we had sufficient strength. We are now making arrangements to return to Natal with our families and expect to embark in two or three weeks. For the present both of us will probably reside at Umlazi, but one may spend much of his time in itinerating among the people around.

There are urgent reasons, in our view, why we should begin now and do all in our power for the natives in the region of Port Natal. They are now in circumstances as favorable as any heathen people can be for missionary labor. They regard the missionary as their friend and protector. They have no superstitious notions and prejudices which would pre-

vent their listening to his instructions. They have active and inquiring minds, and capacities for improvement equal to any people in the world. Schools may be established, and with the blessing of God, native agents may be trained up to assist in evangelizing the tribes around. But they will soon come extensively into contact with white men and be subjected to the thousand temptations and evil influences arising from it. How important that they should be guarded against them, and as much as possible fortified to meet them. There is no time to lose. If suitable efforts are not made for these people, and without long delay, their utter ruin appears to us almost inevitable.

We have mentioned two places where we think it important to have stations commenced immediately. Namely, at or near the Umzumbi, and among the Inhlanguani tribe. Were our numbers sufficient we should think it desirable to do something in the way of instructing the people living at the Illovu and Umzinto rivers. The population is sufficiently large for a station at each of those places. But we consider it very important that the two first named should be occupied as soon as possible. To do this, four additional men are needed, and it is our earnest request that they be sent without delay. Send young men of devoted piety, of physical and mental energy, who can acquire the language, and who have strength and courage to grapple with the hardships and difficulties which they must expect to encounter in this field.

It is not certainly known what farther steps the British government will take in reference to Natal. We regard it as very probable, however, that it will soon become a dependency of the crown. Should this be the case, we have reason to believe that the interests of the natives will be suitably regarded, and that every facility will be afforded to missionaries which they can desire.

The Lord seems to be preparing the way for the return of his servants to the Zulu country. If peace is maintained between Dingaan and the Boers, there will be nothing to hinder this, and they may enter the field with prospects much more favorable and encouraging than they have heretofore been. The king is in some degree humbled by his reverses. He is not that mighty invincible, which he and his people imagined; and it is not unreasonable to suppose that, although he may have considerable power remaining, he will be less despotic than formerly, and having learned that he is not

the most powerful king in the world, as he pretended, he will be more willing to hear of Him who rules over all the kings and nations of the earth. We may hope also that the influence of the English will have a favorable tendency. We consider it very important to enter the country as soon as the way is fairly open, and that may be the case even now; at all events, it is likely to be in a short time. Can you send men for the purpose? The four missionaries which we have requested are needed for the people in the vicinity of Port Natal. More than that number will be needed for the Zulu country.

We are not able now to fix any definite plans in regard to labor among the Boers. We consider them, however, as presenting an important and interesting field for missionary labor, and we are glad that the committee approve our devoting some attention to them. Probably we may do as much for the promotion of our object by appropriating a part of our strength to them, as we should, were we to labor exclusively for the natives. That an immense influence will be exerted upon the natives by the Boers we cannot doubt; nor can we doubt what the character of that influence will be, if they are kept to themselves. But by judicious and devoted efforts for them, we may, by the blessing of God, conciliate their friendship, remove their prejudices, promote vital godliness among them, and engage, to some extent, their influence and co-operation.

The Rev. Mr. Owen and his associates of the Church Missionary Society, have decided upon going to the interior to occupy Mosika, where, from all accounts, the prospects are very encouraging. They do not contemplate resuming operations in the Zulu country.

Through the goodness of the Lord, we and our families enjoy tolerably good health.

On the 30th of May Doct. Adams writes that he was expecting to embark for Port Natal the following day.

Southern India.

JOURNAL OF MR. LAWRENCE AT DINDIGAL.

Mr. Lawrence prefaces his journal with the following remarks. Alluding to the labors connected with the erection of buildings, and other similar labors necessary at the opening of a new station, he says—

It has brought me and some of our helpers personally and rather intimately acquainted with several of the most influential artisans, giving us an opportunity of daily religious exhortation and prayer, and affording quite an interesting audience of females on the Sabbath for Mrs. Lawrence and the wife of our head catechist. No one, except he has been here, can appreciate the difficulty of getting a permanent audience, and of course, he cannot estimate the blessedness of that Providence which, however mercenary may be the motive on the part of the subject, leads to the feet of the herald of the cross a band of from twenty to a hundred attentive hearers. The women have usually set at such a remove from the men, as to hear but little and consequently have profited but little; but the exercise for them on the Sabbath has in part supplied this defect. The other sex, more than once, after debating contested points with a pertinacity which appears not always to have been the result of early prejudice, but sometimes the genuine offspring of inquisitive minds, have evidently yielded to conviction; and if they have not, like Herod, done many things gladly, they have at least left undone for a while several of their heathenish practices. The timber merchant told me the other day, that he had left off bringing timber on the Sabbath. One of his bullocks had fallen from a precipice, and the tigers had destroyed another, and therefore it could not be right to work on the Sabbath. His impressions are, however, not strong enough to influence those under his care, for they have since bought a load of timber on that day. The head carpenter says, "Your religion is good, and since reading your books I have left off bowing down to images. Idolatry is all folly, and it is good to rest on the Sabbath, for thereby we get more strength to work during the week; but do not ask me to cease rubbing ashes." The head mason saw a little lime which had fallen by chance on my helper's forehead, and exclaimed, as we gathered together for prayers, "Now you have beauty," and seemed really to congratulate himself and his fellows that he had been afforded this opportunity of divesting my mind of a prejudice so derogatory to their religion, as to consider dirt and ashes a part of it. It is, however, a fact that their foreheads are daubed and streaked, out of respect to their gods, or from fear of the devil, every morning, as much as they eat their food after so doing. The traditionary origin of some of

these devotional decorations is as disgraceful to nature, as the practice is disgusting to humanity. It will not bear to be put upon paper. And yet they give these shameless practices the more abundant honor!

About the time of commencing the regular reading of the Scriptures with these men, I made some remarks respecting the advantages of so doing; and the head mason, a rigid devotee of Vishnoo, replied, "If there be sugar in the package, the ants will come unsolicited." But though he has been a very regular attendant, you must judge of the effect of this delicious fare, when I tell you I saw him and his company, a few Sabbaths since, engaged in building a new temple, under a thorn tree, where two ways meet, as a charity! On Monday following the portion of Scripture in course was the eighth chapter of Exodus, containing some of the curses denounced upon Pharaoh for refusing to allow the people of Israel to worship God. The present occasion illustrated the will of God as equally opposed to the practice of these men, and I am not conscious of ever having had more freedom and tender earnestness in warning sinners to flee from the wrath to come, or of assuring them that they must feel it, if they did not. It was a solemn time; but nothing, save the Almighty Spirit, can cause these mountains to flow down. I am sure your cry will be, with ours, "Oh that thou wouldst rend the heavens and come down."

April 5, 1839. A company of Mussulmans came, chiefly officers under government. They brought a present of sugar on a brass plate. After much of the most silly adulation, they said, "This is the season of a great feast with us, we wish to prepare rice and distribute to the poor, but we need money. An old white headed man, the priest of the company, carried in his hand a double string of beads. A row of fifteen or twenty pearls alternating with a row of three large blue beads. The pearls were of the coarsest kind, and the blue beads were made of clay, as I judged. This had come from beyond Mecca, and possessed extraordinary virtue. He was almost uninterruptedly counting them, or repeating prayers as he told them through his fingers. He would not allow me to touch them and rarely if ever would he finish a sentence without breaking off to renew his devotions. I told them our charities were for the souls of men, offered them the New Testament, and asked them to unite with us in morning

devotions which they took as a signal to withdraw.

28. Workmen fasting for deceased friends, it being new moon. If they are very careful to observe the fast, they secure a great amount of happiness to their departed relations.

May 13. Sabbath. Preached in the bazar bungalow, on the great supper. Had a full and attentive audience. Boys in the boarding school are, however, the most attentive audience. Mr. Dwight's teacher of Tamul is the teacher of the school in the bazar, and as he has acquired a very respectable knowledge of the gospel, he not unfrequently renders me great assistance in my present partial acquaintance with the language. The school-room and porch are often so crowded as to make it almost too close for respiration. This, however, is a very welcome difficulty.

June 11. Yesterday our streets were thronged with crowds of men, women, and children, and filled with music and shouting and all the noise of a great festival. A harbinger had entered Dindigal and heralded the approach of the great priest from Mysore. This advent occasioned a great excitement. As he is the gooroo of the brahmins, or priest of priests, they too went out to meet him. They found him five miles out and mingled in his train. This consisted of about fifty mounted horses, two elephants, three palanquins, one or two camels, bandies laden with supplies, pack-horses and bullocks, servants, etc. Some of the beasts of burden showed that they needed better treatment, than their master's paradise had yet afforded. The "Great One" is priest, we are told, to only a part of the Tamul people; yet it seemed as if the whole populace had gone forth to honor him. He is said to have entertained the brahmins with a feast, to have given them two annas each, and to have condescended to receive their homage and offerings. The richest of these are gold and silver. If the brahmins will bring a large and sumptuous plate, filled with rupees and covered with a neat cloth, he permits them to pour them in his shoes, or empty them at his feet. His obedient servants very graciously remove them to the bag, lest they might impede the blessing which his divinity is waiting to bestow on such devout worshippers. Among the many miracles which he is said to have wrought, is one of changing a dinner of meats, to which he was invited, with Mr. Poor and several other gentlemen, into fruits and flowers. He is reported to

have received 1,900 rupees during the three or four days of his tarrying here. His right to occupy the parade ground with his encampment being disputed, his highness became so incensed as to refuse further oblations, and one disappointed devotee was obliged to carry home again 200 rupees which he had consecrated to this priest of priests.

During the crowd on the Sabbath one of Mr. Hickey's catechists was beaten while attempting to distribute tracts.

14. A good meeting at our weekly Bible class this evening, fifteen present, subject the mission of the twelve apostles. After an interesting examination, the teachers and helpers gave in their weekly reports. The following is a very literal translation of the report of one of the school teachers.

"On Monday at nine o'clock I went to call the scholar Aramugam. There were three heathens and two Mussulmans with him. They called your servant and said, 'Yesterday on the Sabbath the catechist was beaten, to that what say the missionaries?' asked they your servant. That which I said is, 'I know nothing about that.' The aforesaid persons then said, 'Now because there is a book in your hand, perhaps you better be careful how you go reading it, or they will beat you too.' To that, taking the book which was in my hand, I read from Matthew fifth chapter, beginning at the 38th to the 48th verse, [please refer to it] and again Matthew fifth chapter, beginning with the 11th, I read through the 12th verse. To that they answered, 'How many people come to our priest, but to your missionaries do so many people come? Then, taking the gospel, your servant read in reply Matthew seventh chapter, from the 13th to the 15th verse. To which they replied, 'If now we learn that which before was not [if some new thing is told us] who will not hear?' To that your servant read and explained Matthew tenth chapter, from the 14th to the 22d verse."

This is a simple and modest account of one of the most signal triumphs of truth I ever heard. The teacher who records it, is from among the catholics, has studied the Scriptures considerably with Mr. Dwight, and has with three others recently expressed his wish and purpose to join us, and cut himself off completely from his papal relations.

25. Sabbath. A full meeting in the bazar bungalow; detained almost two hours; a most interesting time.

In the evening called in our two girls to inquire what they had been reading.

They then detailed the history of Joseph with a particularity and agreement with the sacred historian, which surprised and gratified me much; and when I contrasted this hour with one spent the last Sabbath evening, in meeting the contradictions of the haughty Moormen as they tried to subvert our Chief Corner Stone, I could not but exclaim, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemeth good in thy sight."

Maharattas.

LETTER FROM THE MISSIONARIES AT AHMEDNUGGUR, DATED FEB. 20, 1839.

Notices of the Free Schools for Boys— Their Influence.

In the mission report for 1836 it is stated that the number of schools connected with the station at that time was twelve; of which five were in Ahmednuggur and seven in villages in the vicinity. The number of schools in town remains the same, and they all continue to flourish as usual. The schools in the villages have undergone various changes during the two years past. In January and February, 1837, Mr. Boggs and Mr. Ballantine undertook several tours in the country around Ahmednuggur, for the double purpose of making known the truths of the gospel, and of ascertaining the best places for the establishment of mission schools. They visited, as far as possible, all the villages within thirty miles, and among them found several large and important towns, where schools were much needed, and where it seemed to them a good religious influence might be thus exerted. As well qualified teachers were not to be obtained, we immediately felt the necessity of preparing some for the purpose of taking charge of the schools which we wished to establish. Eight or ten young men, some of whom had been previously in our employ, were accordingly collected together and placed under the instruction of one of our number; and after some time, being considered well qualified for their duties, they were sent out to their respective stations. In the course of the year 1837, we had twelve schools in the villages around, besides the usual number in Ahmednuggur itself. These were exerting, as we think, a very good influence, when news arrived in September

or October of the financial difficulties in our country, and of the deficiency in the treasury of the Board. In consequence of this intelligence, the mission, at its annual meeting in November of that year, thought best that we should disband a number of our village schools; and at the same time determined that all the schools on the continent, in the vicinity, be dismissed. As the intelligence from home continued to be more discouraging, it became necessary to curtail our operations still farther, and had it not been for the liberality of English residents here, we could not have sustained even one of our village schools through our recent difficulties. With their assistance, however, four of these were preserved, besides all the schools in Ahmednuggur itself. A gentleman residing here at the time sent us a donation of a hundred rupees, and in a note accompanying it, makes this remark, "I have contributed a hundred rupees towards the support of the schools, but should you find, when the subscription paper has circulated through the station, that there is still a deficiency, I trust you will allow me to add to that, for I consider the maintenance of the schools to be a matter of vital importance to the country." This remark, made by a gentleman holding as high a station as any in Ahmednuggur, and anxious to promote as far as possible the welfare of the nations of India, is calculated to encourage us much with regard to our efforts in this department.

The teachers of some of our village schools have received considerable religious instruction; and as they come in monthly to receive their pay, we have thus an opportunity of speaking to them on religious subjects. The teachers of all our schools in town are required to attend the religious exercises of the chapel on the Sabbath, and after the close of public worship, are collected into a Bible class, where they are still farther instructed in the word of God, and particularly addressed on the subject of their own duty. For the past year the scholars in the highest classes of the town schools have also been collected into Bible classes at the same time, and instructed in the things that concern their everlasting peace.

With regard to the influence of our village schools in extending religious knowledge, the following facts may serve as an illustration. We were touring last month to the east of Ahmednuggur, and in the course of our journey stopped at a small village, about twenty

miles from this place, to converse with the people. A few of them collected around us, and we endeavored to show them the impropriety of worshipping idols, and the duty of all to worship the one living and true God. To all this they readily assented, when, to our surprise, one of the principal listeners turning to another who sat near him, remarked, that we required men to worship Jesus Christ. As the village was entirely out of the way of public travel, and as in all probability no missionary had ever been there, we immediately asked the man where he had heard the name of Jesus Christ. He replied he was accustomed to trade in a village about fifteen miles distant, where one of our schools was established, and there he heard of these things.

We rode on three or four miles farther, to another village, where we again stopped to converse with the people. No one came out to see us, however, but a brahmin, who was probably the principal one in the place. He soon began to show great opposition to the truth; and having declared his determination to worship idols, he remarked that he knew all about our system, that we wished the people to worship Jesus Christ. He said, however, that he had examined for himself, and was convinced that it was best to follow his own religion. We asked where he had learned of Jesus Christ. He replied that one of his daughters resided in a village near Ahmednuggur, where we have a school; and that while visiting there, as he often did, he had met with some of our books, and learned from them what we believed. In both these cases the truth had been communicated by the humble instrumentality of schools and school-books; and in the last case so much had been learned as to excite feelings of great opposition. The last words we heard him utter, as we rode off, were these, "I will never worship the one invisible God." While it was shocking to hear such a declaration, it was at the same time pleasant to think that the name of Christ was known, and in a place, too, where this was so little to be expected. Such circumstances furnish ground to hope that when religion begins to prevail here, it will be speedily diffused through the villages around. The way is preparing by means of the instrumentality now in operation, and this instrumentality we of course do not think it proper to slight. Had we the funds to sustain and the strength to superintend them, we might establish schools in many important

towns around, and these places might afterwards become important missionary stations, if a physician were sent in company with the missionary.

Free Schools for Girls—Boarding Schools—Preaching and Church.

We have still two common schools for girls, as is mentioned in the report for 1836, though not the same altogether as those there referred to. These schools we think are doing some good, removing prejudices on the subject of female education, as well as communicating considerable information to the girls themselves; and we therefore feel it important to sustain them. Our previous efforts, however, with regard to the education of females have, within the last two years, taken a different direction, and the account of them will come under another head.

Mr. Ballantine then proceeds to mention the circumstances attending the commencement of the boarding school for girls, and the state of embarrassment into which it was almost immediately brought by the diminished allowance of funds rendered necessary by the state of the treasury at home, and then proceeds—

It was then proposed to the ladies of the English residents at the station to undertake the support of the school, which they did with great readiness. By the funds which they contributed twenty girls were supported in the school for nearly a year, and at the end of that time a balance of more than 150 rupees was left in our hands unexpended. In this time all the girls who were in the school from its commencement, learned to read well, and some of them also to write with ease on their sand and board. They commenced the study of arithmetic and made considerable progress in it. These girls, during the year, were assembled daily for worship, and besides attending on Sabbath at the public exercises of the chapel, they have a Bible class in the afternoon. In these and other ways they have obtained considerable religious instruction, and answer simple questions on the subjects of Scripture history, with great readiness. When Mr. and Mrs. Boggs left Ahmednuggur, in October last, the boarding school was suspended, but most of the girls continued to attend at the same place daily for instruction; and when the boarding school was again resumed, on the first of January, all the former scholars, with the exception of two or three, again became

members of it. We cannot but hope that the school will be productive of good, although, as experience has taught us, many obstacles stand in the way of our instructing these girls to any very great extent, and still more in the way of their conversion.

The boarding school for boys is in a very flourishing condition. Last year it was almost entirely supported by the donations of English residents in this country; and although we reduced the number of scholars from sixty to forty-five, it was no serious injury to the school. At the last annual meeting of the mission it was agreed to raise the number again to sixty, as suitable boys might be procured. It may be well to state, however, that besides being assembled every morning for worship, they are also collected on Sabbath afternoon, in a Bible class, where they are instructed in the principles of gospel truth. On some of these occasions some of the boys have exhibited the appearance of being deeply impressed on the subject of religion. With regard to both our boarding schools, we indulge the hope that they will be blessed to the salvation of the young. We can only use the means, while the work of converting the heart belongs to Him who has all power given him, both in heaven and in earth. To him is our prayer.

Any presents of books or apparatus of the kind, required for schools in our own country, would turn to good account in the boys boarding school, and would be very thankfully received.

For the two years past, we have had public worship in our new chapel every Sabbath. Our congregations are large, although made up principally of persons connected in some way with us, or our operations. For several months we have noticed a growing attention in our hearers, and since the close of the year we have been permitted to see encouragements which we by no means expected. But the account of these things must be given at another time.

The native church consists of ten members, one of whom was admitted by baptism during the year. The members of the church have in general exhibited a very proper walk and conversation; and one or two of them seem to have made great advances in knowledge and piety. It is indeed encouraging to see those who were once the children of darkness, showing so plainly that they are walking in the light of life, and endeavoring to comprehend with all saints what is the breadth and length and depth

and height, and to know the love of Christ which passeth knowledge.

For the two years past the three mission families at this station have enjoyed a good degree of health and strength, and they have been enabled to pursue their usual labors without much interruption.

Sandwich Islands.

LETTER FROM MR. BALDWIN, DATED AT LAHAINA, JAN. 7TH, 1839.

Progress of the Revival—Further Additions to the Church.

OF the continued work of the Holy Spirit at Lahaina, resulting in general religious inquiry and the hopeful conversion of great numbers, Mr. Baldwin writes—

In my last to you, [pp. 152 and 305] I gave a very full account of what the Lord had been doing among us. Not far from the date of my letter, we had another series of meetings, which was evidently blessed. From that time to this, besides the ordinary means of grace, I have attended a meeting at daylight every morning. At this meeting the church is crowded beyond what it ever has been before, except at the very time of our former protracted meetings. We sometimes also converse with people at the house; but cannot do this to much extent, as our house would not hold the people who would throng us at all times of the day. The meeting-house on the Sabbath, for two months past, has been excessively crowded, and many go away for want of admission. We calculate that above 2,000 may find room in the house. The Spirit of God has never left us since the commencement of the work last February or March; but, for the last two months, his power has been more visible among the people, and some stout hearts have bowed, who had withstood all before.

So far as means are used to keep the Spirit here, I must say, the means we use are only a part. Some of the native church members have never declined in their religious feelings in the least. They held on, pleading with God with a simplicity and earnestness which seems to know no limits. Their whole souls are in the work. Many are growing in grace. Religious knowledge is fast increasing. A public fast seems to break all down anew. Hoapili and wife, among the highest chiefs, now tottering with

age, appear well. They are infirm, but always in the midst of the congregation. She has a stately and gigantic figure, and within a few days have I heard her setting forth gospel principles and duties to individuals, in private, with a majesty and force which would not have disgraced an apostle. She is an own sister of Kaahumanu, and seems ripening fast to join her in the holy throng on high. At this time there is probably a deeper excitement of religious feeling in the numerous retinue of these two aged chiefs, than there has ever been before since the gospel came to these shores.

Yesterday was communion with us, and forty-three were received. This makes ninety-two received since the revival began. As yet we have seen no reason to regret the reception of a single one of these. Of these forty-three, fifteen are from the girls school, which I have mentioned before; making in all twenty-seven of the pupils of that school who have united with the church. That precious school of a hundred or more meet every day for prayer with their teachers. Boys and girls of other schools appear well. Should the multitudes who now appear interesting, appear so for a length of time, we shall doubtless receive more rapidly to the church.

But we have no fears of erring on the side of deliberation. In all we say of the work here, we feel that it is the Lord's marvellous doing. To him be the glory. Our prayer is that he will work here till time shall end; and with you and others also.

Sioux.

EXTRACTS FROM THE JOURNAL OF MR. RIGGS.

On the 18th of April Mr. Riggs started with a company of Indians and gentlemen engaged in the fur-trade, to visit some Indian villages situated near Lake Travers, two or three days journey to the northwest of Lac qui Parle. At Lake Travers, the head-waters of the St. Peter's river, a tributary of the Mississippi, interlock with those of the Red river, which runs northwardly to the Arctic ocean.

April 19, 1839. Our way to-day has been over prairie, with scarcely a tree in sight the most of the time. The land seems to become, if possible, more level, and timber more scarce as we go northward. We have passed but few lakes. At one, which has the name of Middle Lake, we stopped to take some refresh-

ment, having scarcely eaten any thing since last night. Here the young men brought in a plentiful supply of ducks, geese, etc., which always makes their hearts glad. Near this place I was told a war-party encamped some time since. Such encampments and their battle grounds are as famous, I find, (not indeed in Indian history, for they have no historiographers, but in Indian remembrance,) as Bunker Hill and such places, are in the story of our own country's warfare.

Yesterday and to-day I have observed in some of the men more of a disposition to adhere to and defend their practices, than ever before. Their numbers, I suppose, makes them bold to defend customs which they will not say any thing in favor of when alone.

After we had stopped to eat, it was concluded that we spend the night without going farther, although not much after the middle of the day. This is the way with Indians. Let them have plenty to eat, and they are at home any where. No business—nothing to hurry them. Some of the young men went out to hunt, others ran races, and others still were busily engaged in arranging their ornaments for the dance on their arrival at Lake Travers, while all had spent hour after hour in cooking and eating. In this business I am convinced that it is impossible to keep up with Indians. When I had eaten sufficiently, and supposed the others must be pretty well satisfied, they had just begun. In the lodge where I was, consisting of about ten or eleven persons, we ate three geese and thirteen ducks, besides goose eggs and boiled corn without measure, before we slept. Although I ate not more than half as many times as the Indian men, and certainly not half as much at a time, yet I had more than a sufficiency. But when they were rallied on eating so much, their reply was, "We have eaten nothing yet; when we arrive at Lake Travers, you will see us eat."

20. This morning I gave my horse to an Indian and walked on before the company with a young man who is the most distinguished, both as a warrior and hunter, of all the young men with whom I have become acquainted. He is the son of a chief at a village on the Mississippi river, below fort Snelling. About the close of the war between the United States and Black Hawk, he, with a number of other Sioux, were hired by a reckless soldiery to kill the half-starved Sacs and Foxes as they fled. With this young man I had a long conversation. The two past winters he has spent here, and

has learned to read and write some. He says he wishes to be a Christian, but cannot, and he does not believe any of the Dakota men can. "They cannot leave off their wars. They are all thirsting for glory, and this can only be obtained by killing their enemies." Yesterday another young man asked me to write him a prayer. I fear they all think more of saying prayers, than of praying.

We arrived at lake Travers before sun-down. A little distance out we were met by Burning Earth, the chief man of the Sisonwan band, and another Indian. They came galloping up, and turning to one side made a circle before us, shook hands with Mr. Renville's sons, some of the Indians, and myself, and then turning round, followed in our train.

Have conversed with a number of men to-day, in reference to dancing tomorrow, (the Sabbath) and thought for a while my point was gained; but from some conversation since, which I overheard, I learn that it is still their intention. When thinking of spending the Sabbath in such circumstances, a sadness has crept over my spirits. On an island opposite our encampment is an Indian village, but as they intend dancing first at another, some miles distant, they will probably leave me tomorrow night alone. I find less of a desire to "remember the Sabbath day" than I expected among the Indians from Lac qui Parle. But I will cast this burden also upon the Lord, for in him is everlasting strength. Situated as we are on the shore of this lake, in such a beautiful night, I cannot help contrasting the loveliness of the scenery around with the darkness and moral night which shroud the inhabitants. But He who caused light to shine out of darkness can shine also into their dark minds.

21. Sabbath. Last evening, when the most of our company had gone over to the island to a feast, I sung and prayed with a few young men and one woman who is a member of the church at Lac qui Parle. She said, "I wish they would not move tomorrow, for I want to keep the Sabbath." Several of the young men expressed the same desire. In this she obtained her wish; they did not move; but the men all went to the dance. It would require a great deal of moral courage in an Indian to stay away from such a place for the avowed purpose of keeping the Sabbath. It was indeed a busy morning at our encampment. When I saw their dancing could not be prevented, I thought at least we should have

a meeting before they left. But in this, too, I was disappointed. As soon as they were done eating I mentioned the subject to some of the men. A few were favorable, but one, who, on account of his connections, is a pretty influential man, opposed it strongly, saying that he prayed to the Great Spirit, but they could not take time now! while most of them were perfectly intoxicated with the idea of dancing and being feasted, and so could think of nothing else. Seeing that nothing could be done, I took my Testament and sat down under a cart alone. I felt like indulging in the language of the weeping prophet, Oh that my head were waters and mine eyes fountains of tears, that I might weep day and night for the slain of the daughter of this people. Oh how God and the Sabbath are dishonored by this people, many of whom know better!

Still there was some conscience, or some respect to my feelings manifested, perhaps both. As I lay under the cart reading, several men came and apologized for their conduct. Some said they would think of the Great Spirit and pray to him all the time they danced. Others said they were Dakotas and must do as the rest did, or they would be laughed at. And one said, he would not dance, he was only going to look on. My answer to them all was, if they believed in the Great Spirit of the Bible, and wished to do his will, they would not go.

22. Last evening at dark our Indians chiefly returned, having eaten to the full of buffalo and dog meat. I asked one how many times they were feasted. He said, "Six; and if it had not become dark so soon, we should have been called three or four times more." There was withal a great deal of giving of gifts, as is customary at such times.

This morning Burning Earth came again to our encampment, and removing, we accompanied him to his village at the southwestern end of the lake. We pitched our tents a short distance from the village and near the St. Peters river, which is here a very small stream. In the afternoon I visited the chief, found him just about to leave for a dog-feast, to which he had been called. He stopped awhile, told his wife to bring some hominy, and showed me some books which Doct. Williamson had given him last summer. When he had received some papers of medicine which I had for him, he left, saying, "The Sioux love dog-meat as well as white people do pork."

At this village I counted forty houses and ten lodges. There are three other villages on this lake, only one of which I have seen. It contains twenty houses. At Waanatan's village there are about thirty; the remaining one is quite small. The whole number of Indians, young and old, who reside here in the summer, does not probably much exceed 1,500. Lake Travers is a beautiful sheet of water, said to be about eighteen miles in length, and to appearance about three in width. Timber is very scarce.

A short distance from this place the St. Peters is divided into two streams, one of which comes nearly parallel with lake Travers, leaving between it and the lake only a narrow strip of land, from which the place has received the name of Otter-tail. The other branch comes from the Coteau des Prairies. In the forks of the river there is a hill which is called Thunder Tracks. Their god Thunder has often walked there, they say.

23. This afternoon Burning Earth invited me to eat with him. He brought me a dish of hommany, and then causing some coals of fire to be brought, he placed on them cedar leaves. I asked him why he did so, if he was offering incense. He said he did it that we might both tell the truth. He said that some time since he had received a cross from a priest at Red river, but had lost it, for which he was very sorry. He had also forgotten what the priest told him,

on which I took occasion to tell him as well as I could, some of the principal doctrines of the Bible.

24. Was visited by some Ihanktonwan men, one of whom was a chief. In reply to a number of inquiries which I made, he told me there would be no danger in going to the Missouri; that it can be reached from here in five sleeps, and that he would give me a horse when I went to see him.

In reference to the manner of writing the name of this division of the Sioux nation, it may be proper to say a word. It has, so far as I know, always been written "Yankton;" but this seems to me not by any means to represent the sounds as they themselves speak the name. The same is true of the names of some of the other bands. Nor is it strange that such mistakes should be made by men who were merely passing through the country, and who had not the means, even if they had the desire, to be accurate. Established usage to the contrary notwithstanding, I think it will be best for us in our communications to write the names in English as we do in Sioux, or as nearly so as possible.

On the 25th and 26th of April I returned home, coming down on the western side of Big Stone Lake, with an Indian for my guide. Near the lower end of this lake, on an island, is an Indian village, which contains twelve or fifteen houses.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS IN NORTHERN INDIA.

Notices respecting the Country, Population, and Language.

WRITING from Subathu, in the hill country, near the sources of the Ganges, Mr. Jamieson remarks—

There are some obstacles which we do not meet with on the plains, but since coming to this station I have found among the surrounding mountains many vallies of level and fertile land, spread over with numerous small villages, which are easy of access. In some of these I have established schools as stated above, and expect to do so in more of them in a short time. These schools, it is to be hoped, will form centres around which many from the impending hills will gather to learn the truth as it is in Jesus.

Besides, the whole interior of the hills, as far as the borders of Thibet, is open for missionary operations, and presents a field entirely untrudged and uncultivated. The valley of Kanaur, a district of country lying far up on the Sutlej river, embraces an area of 2,100 miles; and is distant from Subathu only about fifteen marches, or 175 to 200 miles. In the upper parts of the valley the same written language is used which is common, with very little difference, in all Thibet, Bootan, and Ludak, or little Thibet. By therefore acquiring a knowledge of this language, the Scriptures might be given to the Thibetans, the inhabitants of Ludak, and the Bootanese, in their own tongue.

These countries are not all yet accessible to the missionary of the cross. But as many of the more wealthy classes, both from Thibet and Ludak, come down to Rampur, the capitol of Busahir; and some, even to Simlu and Subathu, to avoid the extreme cold of the winter months in their own countries, and as large numbers of Lamas come on pilgrimages to Rampur, Hurdwar, and other sacred places near the plains—all of whom can read—and also many traders from all these places, the Scriptures might be carried back by them to the very seat of the

Grand Lama, and thus silently prepare the way of the Savior through all these empires. I have lately commenced the language of Thibet, under the direction of a native of the upper hills, with the hope of being able at some time to translate the Scriptures into it; and if I could be absent from home the next warm season, it would be my wish to spend six or eight months near the borders of Thibet, (twenty-five marches from here,) for the purpose of learning the language as spoken by the people more correctly than I could in Subathu.

Neither our religion, nor sciences have ever been given to these people in their own tongue, and no elementary books have been prepared by Europeans for the study of the language, except a vocabulary and a grammar by a Hungarian, some years ago. The letters are from right to left, and are evidently of Sanscrit origin; but the language appears to have been derived from the Chinese, as most of the words end in *ang*, *mei*, and *ing*. There are two kinds of characters used for the same language; the *oochen*, for their sacred books, and the *oome* for correspondence. They are both very neat and legible, and are frequently impressed on paper by large wooden types or blocks of wood.

Rev. James Wilson, writing from Allahabad, gives the following account of the—

Annual Mela—Distressing Scenes witnessed.

The Hindu books make it necessary to bathe precisely at the point where the two rivers, the Ganges and the Jumna, meet. At present, when the rivers are low, the point of junction is more than a mile below the fort, and has to be reached by traversing that distance over a soft, slimy beach, from which the Ganges has recently retired. In many places the water is still standing on it, and in all places it is very damp. On this sandy beach native merchants from Banaras, Mirzapur, Allahabad, Cawnpur, Futteghur, and other places, build huts and open shops of all sorts of native merchandize and trinkets, which are sold in great quantities; and thus the purposes of trade are quite as amply served as those of religion. Two large streets are formed, each lined with shops on both sides. Many thousands take up their abode on this low ground during the whole mela, which continues a whole month.

Quite down near the point of junction of the rivers, both sides of the sand beach are lined with square platforms; these are the seats of *pandits*, who have each a platform about three feet high, on which he sits to lecture the people from their sacred books. Their auditors sit around them on the ground, and hear with the profoundest attention. None disputes, for none seems to doubt the entire truth of what his chosen religious teacher says. Immediately behind them, as you proceed from the point, both sides of the way are lined with images of "gods and goddesses," of all forms and materials,—marble, brass, stone, wood, clay,—nearly all of hideous features and unnatural shapes. These are attended generally by women, who very gratefully, at least very greedily, receive all the pice, and the rice and other grains which the passers-by offer to their respective images. And the area between these ranges of manufactured gods is occupied by a large number of

barbers, all seated on their haunches, shaving the heads of those who come to bathe. It is said by some of the barbers themselves that there are more than 1,300 licensed barbers for these occasions. The people generally suffer their hair to grow quite like Samson's, so as to have a large quantity to shave off when they come to the mela. The ground, for a long distance back, is literally covered and black with hair; so that you feel yourself walking on a soft mat.

As you pass along you come to a piece of rather high ground occupied by the *jogis*, or *faqirs*, of different orders. They each dig for himself a hole or platform of a few feet square in the sand, where they sit with only their head above the level of the ground. Each keeps a little fire smoking by his side. There appear to be several hundreds of them. They daub their bodies and faces with ashes combined with various colored paints, and fill their long, shaggy hair with the same, so as to give themselves the most unearthly appearance. Some of them wear very large, hard grass ropes around their waist, so tightly drawn as almost to cover itself in their flesh; others wear large chains, about as large as an American "log chain," passing round the neck and under their arms so as to give evident pain. As you cast your eye over their district, and see them sitting naked, idle, listless, covered over with different colors, ashes, and powders, seeming to vie with each other in giving themselves a hideous, unearthly aspect, you find your mind struggling with the inquiry to what order of beings do they belong? Are they men, or are they other beings, whom Satan has in his alliance, and by whom he is represented at such carnivals?

A few of the *faqirs* were perfectly naked. One in particular sat upon an eminence in this state. He was rather a corpulent man, about middle age.

This class of *faqirs* claim to have arrived at such a state, from retirement, bodily chastisement, and contemplation on God, that they are perfectly free from all the lingerings of earthly and sensual affections; that they are holy as God is holy; that they have no need any longer to worship any object, and that it is right for others to worship and pay divine honors to them! This climax of human folly and arrogance must be witnessed before its force can be fully felt.

I observed not one among all these pretenders to bodily mortification and to merit earned in this way, who do not look plump and fresh, as if he lived well.

The "pilgrim tax," which has heretofore been the reproach of the British government, was this year for the first time struck off by the order of the East India Company at home. Of this act of generosity on the part of the government, by which they sustain an annual loss at this place alone of perhaps 100,000 rupees, and much more at some other places, the wily brahmins made a potent use. They were very busy in circulating, during the whole mela, "that the Company did not exercise any generosity in the matter; a wealthy and philanthropic Hindu at Calcutta having given to the government an enormous sum, more than a *krorc* (10,000,000) of rupees, to purchase this exemption for his countrymen, only for three years!—and that after three years the tax will be imposed as usual again. So they had better thank this Hindu, and they and their friends all come to

the sacred waters during these three years while the way is free!" Multitudes have gone home with this impression. I suppose the devil will have some other story ready by the end of the three years, to help the brahmins out of the dilemma which their present story involves.

A number of persons came to us to inquire, "if it is true, as the brahmins report, that the Company received such a bribe to suspend the tax for three years?" When assured by us that no Hindu babu had any thing to do with it, but that it was the moral sense of the religious community at home, which led people to petition parliament to that effect, and on that the order was sent out to abolish the pilgrim tax not merely for three years, but forever, they generally went away exclaiming, "Good, noble, it was a royal act," etc.

Many among the faqirs or jogis have imposed on themselves the penance of standing for a number of years in one position, holding one or both of their hands above their head until it has become shrivelled and stiff, and the finger nails have grown so long, and interlop each other in such a way as to resemble a bird's claws of enormous length and unnatural shape. One poor fellow has been standing for several days in a verandah just beside us in a very conspicuous place, with one of his hands banded up so as to stand at full stretch above his head, intending to keep it in that position until it becomes stiff and motionless. He has a rope fastened by the two ends to a rafter, and passing under his arms, which supports him when he is weary of standing alone. He has remained in this position for four years, and purposes to stand twelve years more; and imagines that by these sixteen years of stupid idleness and self-torture he will have acquired a large amount of merit, and seems to be certain of living a long time in heaven as a reward. He affects to be too holy and too much exalted to condescend to speak or reply to us. If we incidentally happen to come too near him, so that he is in danger of touching us, he shows all signs of anxiety, and keeps his lips going like a child that is unable to speak. The ignorant multitude around are loud and fulsome in his praise. He has four or five of his own class around him, who seem to watch and dwell upon his every motion, and look on with as much interest as if their eternal all were suspended on his nod. When we appeal to them in his presence in this way,—"If it be, as you say, really the command of God, or pleasing to him to have you stand in this way, then it is our duty, and the duty of all this crowd, to do so too. Now, suppose that all these hundreds of thousands of people were to forsake the active and social duties of life, and each get a rope and tie his hands above his head, what will become of society? who will labor to obtain and give them food?" etc.—they have no reply, but turn from us to extol the virtues of their friend who is standing thus before them.

A few days ago one who has his left hand standing stiff and straight over his head, with his nails more than two inches long, came to our stand. One of the missionaries began to inquire a few things of him respecting his views and hopes. At first he did not condescend to reply. Some of his friends began to explain that he was one of a sect who attempt to brave God and every thing, who think that God is a hard master, and every thing must be wrung from him by hard self-inflictions. Presently he

began to speak in his own defence. Immediately a fat, lubberly brahmin, who professes to be his guru, (religious guide,) began to show signs of impatience, and afterward literally dragged him away, lest the source of his gains should be broken up.

As we returned from our stand in the evening, we met a man apparently about thirty-five years of age, who was measuring his way from a distance by stretching himself at full length on the ground, making a mark at his head, then placing his feet there, and projecting himself again in like manner. We could not learn how far he had come in that manner, as he was too holy, and looked upon us with too much contempt, to give us any reply; and the infatuated crowd that followed him, were too loud and too frantic in his praise to give us any other reply, than that he had come "from very far in that way, and had earned a great deal of merit by it."

A venerable old woman came in from a distance with her friends, full of the hope that she would be permitted to die here. She even waded far into the deep water, and waited a long time hoping that a wave would come and wait her away. She did not dare to drown herself. But when she was obliged to come out, she came with a sad and reluctant heart; and with reluctant and tottering step she set out to find her distant and cheerless home, "sorrowing most of all," that she was not permitted to die at this sacred place, from which she supposed herself secure of going to heaven.

The privilege of dying here was, however, granted to a sufficient number of others during the prevalence of a storm, which occurred just at the height of the mela. The storm came up rather unexpectedly, and it rained almost incessantly for one whole day and night, and part of the next day. During the whole time of the storm there were many, many thousands, without any other shelter than the stormy heavens and the cold, wet ground. The low ground from which the river had recently retired, soon became a mass of deep mud, and in many places quite a quagmire, through which it required the utmost strength of many to drag themselves. And, through fatigue of travelling, hunger, cold, and disease, the utmost strength of many was not sufficient—they struggled, toiled, sunk down and died. In the morning, as soon as it ceased to rain, so that fires could be kindled out of doors, Mr. Montgomery, the magistrate, ordered a large number of fires to be kindled on the high ground near the edge of the quagmire, and at convenient distances along the roads in different directions, at which the weary, shivering strangers might sit down, and warm and refresh themselves.

This act of well-timed kindness was, I think I may safely say, the means of saving many hundreds from death. Never did I see so strong and beautiful an illustration of the expression of Job, "The blessing of him that was ready to perish came on me." It certainly did call forth upon him the blessing of many that were ready to perish. Even the brahmins, who were themselves tolerably comfortable in their circumstances, were constrained to admit that it was an act of extraordinary merit in him.

As I stood by the fires to see what could be done to relieve the sufferers, many came whose utmost strength was barely sufficient

to drag themselves through the deep mud; they threw themselves down exhausted upon the first spot of dry ground which they reached. The first words they uttered when they were a little revived, were, that "their lives had been saved by these fires"—"they must have died just there but for the fires," etc.

I spent the evening from seven till towards eleven o'clock in going round to see that the Chaprasses in charge should keep the fires burning, and make them, as far as possible, available to the sufferers. It was sad to see the poor helpless strangers stretched by fifties and by hundreds on the cold, wet ground, with no other cover than their wet chaddars, (a cotton cloth, which the natives wear loosely thrown around their shoulders.) Around the fires were crowded as many as could either see or feel their heat. The most clamorous entreaties from those who could not get near the fires, of "Sahib, grant us a little fire"—"father, mother, sisters, brothers, children are dying here of cold"—"grant us a little fire,"—came in with deafening and confusing force from all quarters. Even at this late hour at night, companies were still coming in from a distance, who were unable to reach during the day; and they must needs go to the junction, and bathe before midnight. It was a sad spectacle to stand on the high ground, and see over the whole distance of the low ground groups of twelve, twenty, and thirty together, wading through the deep mud, with lamps of various structure in their hands to light them to the bathing place; some having strength to return, and some having not. Whilst along the principal roads to the distance of three or four miles were little groups, who had lain down beside the road, at a fire or without a fire, to endure the severe cold and damp of the night.

At one of the fires, as we returned, we found the wood all spent and the fire almost dead. The people had all left it, except one old man, who was not able to go. He had crept into the very fire, to get what warmth he could from the hot ashes and hot ground on which the fire had burned. As we lifted him up, and helped him to walk to another place where there was a better fire, the old man thanked us, as well as his trembling and almost inarticulate voice could express it, for having saved him from almost certain death, when his friends had deserted him to seek a more comfortable place for themselves.

The whole number of those who died from exposure we have no means of ascertaining with any degree of accuracy. As the magistrate rode down to the mela ground, about forty deaths were reported to him. But it is likely that these were only a fraction of the whole number who died on the ground, or on their way home, or who carried the seeds of disease contracted here, to their homes.

Whilst passing around among these tens of thousands of houseless strangers, sitting shivering and cold, and hungry the livelong night in the dripping rain, I could not but think on the dread responsibility which is assumed by the brahmins and pandits, who cannot but be aware of the inefficacious nature of the rites performed here to cleanse the heart from sin, in bringing such multitudes from their homes, their friends, their labors, and their proper place in society, to bear all the forms of privation here and on the way! And, after all, they

who are spared to shave their heads, and bathe, and perform all the prescribed rites, and return, go away as they came, laden with their sins.

DOMESTIC.

TWENTY-THIRD ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY.

THE report is occupied principally in giving a history of the society and its operations from its organization till the close of its twenty-third year. From this report a few extracts are given below.

Number of Young Men aided.—The whole number of individuals who have received the patronage of the society is 3,153. An exact statement in regard to all these is impossible; an approximation to the facts respecting them may be found in the following estimate:

Ordained pastors, foreign missionaries, secretaries and agents of benevolent societies, and candidates for the ministry,	1,400
Now under patronage,	981
Temporarily employed as instructors,	150
Permanently employed as instructors,	70
Entered other professions for various reasons,	53
Deceased,	75
Failed on account of ill health,	153
Number discontinued for deficiency in suitable qualifications,	137
Number concerning whom no recent information has been received,	132

The number of beneficiaries assisted the past year is 981. Of these, 160 were new applicants. This number is less than was aided the previous year, and the reasons for it are probably the pecuniary embarrassment of the country, the supposed uncertainty of obtaining assistance should application be made, and various other causes.

The number aided in each succeeding year since the formation of the society, is, 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040, 1,040, 1,125, 1,141, 981.

Thus it appears that the number assisted during the first five years is 618, average number in a year, 124; the second five years, 1,039, average number, 208; the third five years, 1,988, average number, 398; the fourth five years, 4,472, average number, 894; the last three years, 3,247, average number, 1,082. The average number assisted the last three years is about nine times as large as it was the first five years. May it not be hoped that the number will increase in a far greater ratio in time to come.

Amount of Earnings.—Owing to a delinquency on the part of the officers of some of the branches, a full account of the earnings cannot be given. The amount for manual labor and school-keeping which has been returned, is \$33,177. The sum of earnings reported from year to year, for the last thirteen years, is as follows, viz:—1827, \$4,000; 1828, \$5,149; 1829, \$8,728; 1830, \$11,010; 1831, \$11,460; 1832, \$15,568; 1833, \$20,611; 1834, \$26,268; 1835, \$29,829; 1836, \$33,502; 1837, \$39,685; 1838,

\$37,844; 1839, \$33,177;—amounting in all to \$277,231.

As one important design of the Education Society is to enable and induce young men to assist themselves, by encouraging habits of industry and economy, so its friends and patrons must be gratified in seeing the young men under patronage exerting themselves with such commendable zeal towards their own support. Personal effort in sustaining themselves has a happy effect on their character, in a mental, moral, and religious view.

Amount Refunded.—There have been refunded by beneficiaries the last year, \$4,426 40, thus furnishing the means for the education of thirteen individuals to preach the gospel of salvation. The several sums refunded to this time is as follows:—during the eleven years preceding April 30, 1826, \$339 60; in 1827, \$90; 1828, \$864 22; 1829, \$830 91; 1830, \$1,007 84; 1831, \$2,647 63; 1832, \$1,312 77; 1833, \$2,113 27; 1834, \$1,247 78; 1835, \$2,957 14; 1836, \$4,332 53; 1837, \$7,644 10; 1838, \$4,467 92; 1839, \$4,426 40;—making \$34,962.

Receipts and Expenditures.—The receipts into the treasury for the year amount to \$55,075 50. Of this sum only \$12,668 have been received from the treasurers of the Central American and Western Education Societies, and the Western Reserve, Illinois, and Michigan branches. Besides this sum, \$16,174 57 have been received into the treasury of the Central American Education Society, which are not reckoned in the receipts of the parent society; but which have been expended in liquidating a debt which had been long accumulating against that society, and which had very much embarrassed its operations. Add this to the receipts of the treasury, which may with propriety be done in this report, though not in that of the treasurer, and the amount of the receipts will then be \$71,250 07; making a greater sum than has been received by the society in any year except one, and in that year there were \$27,000 received by legacies. The receipts of the society from year to year, as appears by the annual reports, are as follows, omitting the fractional parts, viz:—1816, \$5,714; 1817, \$6,436; 1818, \$5,971; 1819, \$19,330; 1820, \$15,146; 1821, \$13,108; 1822, \$15,940; 1823, \$11,545; 1824, \$9,454; 1825, \$16,596; 1827, \$33,094; 1828, \$31,591; 1829, \$30,084; 1830, \$30,710; 1831, \$40,450; 1832, \$42,030;

1833, \$47,836; 1834, \$57,818; 1835, \$83,062; 1836, \$63,227; 1837, \$65,574; 1838, \$55,660; 1839, \$55,075.

The expenditures of the society during the year have been \$55,735, exceeding the receipts by \$659 51. This last sum, added to \$17,848 73, the debt of the last year, and it makes \$18,508 24. But as \$7,000 of the receipts, being a legacy for the permanent fund, must be placed to that account, and not used for current expenses, the debt of the society at the present time is \$25,508 24, while the permanent fund is increased \$7,000.

There is not now a single dollar of the permanent fund which the directors can legally appropriate to the current uses of the society. The amount of this fund is \$72,152 80 for scholarships; \$12,980 for the support of the secretary, and for the general purposes of the society; making \$85,132 80.

Library.—The greatest earthly patron and benefactor of this society, the late president Porter of the Theological Seminary, Andover, gave as a part of his bequest to this society, the larger portion of his choice and excellent library. These books, together with a few others, purchased before and since this bequest, for the accommodation of the officers of the society, amount to about nine hundred volumes.

Results.—Assuming their statements as a general basis of calculation, varying only in one or two particulars, as reason obviously dictates, the following statistics will show what have been the labors and the results of the labors of the 1,400 ministers aided by the society.

They have taught schools and academies, in all, 2,814 years.

They have instructed 376,110 children and youth.

They have been instrumental of 2,562 revivals of religion, and of the hopeful conversion of about 210,000 persons.

There are now instructed in Sabbath schools and Bible classes in their parishes, 207,200 individuals.

They preach statedly to about 420,000 hearers.

In their parishes are contributed annually for various benevolent purposes, \$280,000.

Number of young men whom they have been the means of inducing to study for the ministry, 1,054.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

GREECE.—Mr. and Mrs. Houston, owing to the ill health of the latter, have felt constrained to retire from Areopolis for a while. On the 7th of June Mr. H. writes from Alexandria, in Egypt, whither they had gone with the hope of deriving benefit from the superior mildness of that climate. The Greek population of Alexandria is considerable, and there seems to be no serious obstacle in the way of missionary labors among them.

SINGAPORE.—Information has been received, under date of March 14th, that the mission

had been severely afflicted by the removal of Mrs. Wood by death on the 8th of that month.

NESTORIANS.—Under date of May first, Doct. Grant writes from Constantinople, where he arrived the 29th of April, that he expected, on the 4th, to start for Diarbekir on the Tigris, going by way of Erzerum. His object was to make a tour of exploration in Mesopotamia, with the hope of gaining access to the Nestorians residing in that quarter. Mr. Homes, of the mission at Constantinople, was expected to accompany him.

Donations,

RECEIVED IN AUGUST.

NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

<i>Auburn and vic. N. Y.</i> By H. Ivison, Jr. Agent,	
Auburn, 1st presb. chh. Mrs. Bellamy, 15; so. of inq. in theolog. sem. 14;	29 00
Aurora, Presb. chh. (of which for Salem Town, Ceylon, 20.)	35 40
Berkshire, (of which to constitute Rev. WILLIAM BRADFORD an Hon. Mem. 50);	108 25
Cortland Village, Presb. chh.	62 27
Dryden, Presb. chh. 95; fem. miss. so. 23;	117 00
Genoa, 1st presb. chh. ann. contrib.	68 00
Groton, E. cong. chh.	51 09
Homer, Presb. chh. 342.06; less c. note, 3;	339 06
Lysander, Presb. chh. mon. con.	11 86
Newark Valley, A. balance,	5 25
Truxton, Presb. chh. 23.50; S. Hutchinson, 30;	53 50
Virgil, Hartford so. mon. con.	15 00—895 68
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Marshpo, Chh.	15 00
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Dixmont, Mon. con.	18 78
New Gloucester, do.	13 00
Poland, do.	18 71
Portland, 2d, 3d and High-st. chhs. mon. con.	139 34
South Paris, S. Morse, 11; a pastor's wife, 2.50;	13 50
Sumner, Mon. con.	5 67
	209 00
Ded. note of Roxbury bank,	3 00—306 00
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Amesbury Mills, Mon. con.	30 00
<i>Franklin co. Me. Aux. So. J. Titcomb, Tr.</i>	
New Sharon, La.	15 09
Strong, Mon. con.	12 26—37 35
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Candor, Presb. chh. and cong.	40 00
Geneva, Fem. miss. so. 50; Mrs. I. Carter, 2.25;	52 25
Hannibal, A. Rice,	10 00
Newark Valley, Coll.	86 22
Otisco, In part,	47 00
Ovid, Presb. chh.	71 30
Owego, Mon. con. 124.58; indiv. 46.01; WILLIAM PUMFELLY, which and prev. dona. constitute him an Hon. Mem. 50; W. Platt, 20; H. McC. 15; F. A. 15; I. H. 12; I. P. 10; A. D. 10; I. C. 10; fem. benev. so. 11.50;	324 09
Rock Stream, Presb. chh.	35 00
Rushville, Mon. con. 6.92; young la. sew. so. to constitute Rev. HOBBA KITTREDGE an Hon. Mem. (for schs. in Ceylon,) 74.69;	81 61
Syracuse, Cong. chh. mon. con.	16 62—764 69
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Ocharaville, Young people's benev. so. 13;	
Rev. L. B. Van Dyck and lady, 87;	50 00
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Litchfield, 1st so. mon. con.	1 80
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	22 70—24 50
Brewsterville, Sab. sch.	2 70
New Haven, Mon. con. in 1st and united so. 41.13; do. in S. chh. 14.98; do. in Yale coll. 11.40; do. in 3d chh. 6.12; young la.	

in bible class in Centre chh. for Herrick sch. Ceylon, 31;	104 65—107 33
<i>New York city and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	141 51
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Dedham, Mon. con. 28.52; a lady, 2; 30 52	
Dorchester, Gent. 111.50; la. 86; juv. so. 30; Village chh. and so. 87.53;	315 03
Madway, W. par. coll. 49.09; fem. benev. so. 43.50; Village chh. and so. 126.17; Mrs. J. Partridge, 20; E. par. mon. con. 121.59; la. 47.96;	407 31
Milton, La.	60 00
Sharon, Coll.	42 42
Stoughton, Mon. con.	30 00
Wrentham, Chh. and so.	40 00
	925 28
Ded. prev. ackn. 185.11; e. note, 2; 187 11—738 17	
<i>Northampton and neighboring towns, Ms. Aux. So.</i>	
J. D. Whitney, Tr.	
Granby, 1st par. mon. con. \$50 of amt ack. in June, constitute Rev. LEANDER THOMPSON an Hon. Mem.	
<i>Old Colony Ms. Aux. So. H. Coggeshall, Tr.</i>	
Dartmouth, Mon. con.	27 25
Middleborough, 1st par. gent. 49.87; la. 47.13;	97 00
New Bedford, N. cong. chh. 124.45; Trin. chh. (of which to constitute Rev. JACOB ROBERTS an Hon. Mem. 50;) 95;	219 45
Rochester Centre, La. 22.30; Mat-tapoisett, Mon. con. 29; la. mite so. 21; Sippican, La. 20; N. 6;	98 30—442 00
<i>Onondaga co. N. Y. Aux. So. A. Thomas, Tr.</i>	
New York Mills, Cong. chh.	9 30
Norwich, Coll.	13 81
Steuben, Welsh cong. so.	14 13
Utica, Welsh cong. chh.	13 29—50 53
<i>Richmond, Va. For. miss. so. S. Reeve, Tr.</i>	560 00
<i>Valley of the Mississippi, Aux. So.</i>	
W. T. Truman, Tr.	1,950 07
<i>Worcester co. Central, Ms. Aux. So.</i>	
H. Wheeler, Tr.	
Princeton, Mon. con.	39 33
Total from the above sources,	\$5,982 16

VARIOUS COLLECTIONS AND DONATIONS.

<i>Akron, O. Rec'd by Mr. Potter,</i>	2 50
<i>Albany, N. Y. 4th presb. chh.</i>	50 00
<i>Andover, Ms. S. par. mon. con.</i>	48 78
<i>Ann Arbor, Mich. Mrs. J. M. Barry, dec'd, av. of jew.</i>	3 50
<i>Augusta, Ill. Cong.</i>	42 50
<i>Augusta, Ga. Miss Train's sch. for Harriet Train, Ceylon,</i>	20 00
<i>Boonville, N. Y. Rec'd at Stockbridge, Ark.</i>	1 50
<i>Boston, Ms. E. T.</i>	5 00
<i>Bristol, Vt. Cong. chh. (which and prev. dona. constitute Rev. FRANCIS L. WHITING of New Haven, an Hon. Mem.)</i>	3 75
<i>Carlisle, Pa. A friend,</i>	50
<i>Castine, Me. Gent. asso. 35.54; la. asso. 28.46; (of which to constitute Rev. B. B. BRCKWITH an Hon. Mem. 50);</i>	64 00
<i>Chanceford, Pa. Ladies, for Samuel Martin, Ceylon,</i>	20 00
<i>Covey, Ms. Ladies, for fem. boarding sch. Madura miss.</i>	10 37
<i>Croeney, R. I. Mon. con. in cong. chh.</i>	6 00
<i>Detroit, Mich. Gent. and la. for Jerusalem miss. 40; pupils in 3 schs. for do. 12;</i>	58 00
<i>Dorchester, Ms. Neponset man. lab. so. for sch. at Dwight,</i>	25 00
<i>Dunstable, Ms. Mon. con.</i>	10 00
<i>Dupage, Ill. Cong. chh. 33; less dis. 65c.</i>	32 35
<i>Eagletown, Ark. A. Robinson,</i>	10 00
<i>East Galway, N. Y. To constitute Rev. ROYAL A. AVERY an Hon. Mem.</i>	67 23
<i>Elizabeth Post, N. J. Cong. so.</i>	3 00
<i>Ellsworth, O. E. W. Allen,</i>	3 00
<i>Fitchburg, Ms. Miss S. Pratt,</i>	20 00
<i>Franklin, Ms. Mon. con. in cong. chh. for Ind. miss.</i>	50 00

Franklin co. Ms. Rev. W. Riddel, for Sandw.	
Isl. miss. 100; for miss. to W. Africa, 100;	200 00
Galesbury, Ill. Presb. cong.	25 00
Gless Falls, N. Y., R. H. E.	5 00
Grafton, Vt. Cong. so.	10 00
Hampstead, N. H. Mr. Bartley's chh. and so.	15 00
Hancock, N. H. Chil. contrib. at s. s. con.	
for miss. to W. Africa	10 00
Hanover, N. H., A friend, to constitute Rev.	
CHARLES P. HADDUCK an Hon. Mem.	50 00
Hawver, N. J. Mon. con.	3 00
Hanson, Ms. Mrs. Phillips,	1 00
Harwick, Ms. Gent. and la. asso. 15,14; chil.	
in s. sch. 1,11;	16 25
Holliston, Ms. Mon. con. 5,76; la. benev.	
read. so. for Choc. miss. 9;	14 76
Jonesboro', E. Ten. Fem. for. miss. so. 170;	
less. dis. 17,93;	152 07
Keene, N. H. Juv. Heshbon so. for Sandw.	
Isl. miss. 10; sub. sch. schol. for do. 1;	11 00
Keaukuaupoint, Me. 1st par. mon. con.	15 00
Kingston, N. B. Fem. miss. so.	10 50
Knoxville, Ten. 2d presb. chh.	20 31
Lamprey River, N. H. Fem. miss. so. 22,75;	
mon. con. 16,35;	39 00
Leeds, N. Y. For. miss. so.	7 00
Lexington, N. C. Presb. chh.	30 00
Little Compton, R. I. Mon. con. in Mr. Gold-	
smith's so. 15; fem. benev. so. 30;	45 00
Little Rock, Ark. Mon. con.	20 63
Machias, Me. Sab. sch. con.	6 00
Malden, N. Y., A. Canfield,	20 00
Martinez, O. Cong. chh. sab. sch. for sch. in	
Ceylon,	10 00
McKean, Pa. Presb. chh.	5 00
Medway Village, Ms. H. N. S.	1 00
Middletown, Pa. A friend,	20 00
Montreat, Pa. Presb. chh. mon. con.	17 00
Nashua, N. H. Mr. McGee's so.	10 00
New Albany, Ind. Miss A. M. Fitch,	10 00
New Haven, Ct. African sab. sch. miss.	
asso. for Minor sch. Ceylon,	30 00
New Paltz, N. Y. Presb. cong.	2 75
New Providence, R. I. Mrs. M. Riggs, for	
Mary Riggs, Ceylon,	20 00
New York, Prof. E. Robinson, 150; G. per	
oil. of N. Y. Obs. 13; a friend, 1;	103 00
Northampton, Ms. Ladies, for Madura miss.	
20; Miss L. Lathrop, for do. 2;	22 00
Norwich, Vt. Mater. asso.	11 64
Orange, N. J. 1st presb. chh. coll. 43; av. of	
work by la. of 1st chh. 23,55; 2d presb.	
chh. 100;	166 55
Palmyra, N. Y., I. S. Fenton,	10 00
Patterson, N. J. 1st presb. chh. mon. con.	23 00
Philadelphia, Pa. Sab. sch. of 10th presb.	
chh. for Henry A. Boardman, Alexander	
W. Mitchell, William Mitchell, William	
Shippen, and Winthrop Sargent, Cape Pal-	
mas, 20; sab. sch. miss. so. of Wes.	
presb. chh. for Jane W. Patton, Sandw.	
Isl. 20; Ann Reynolds, 5;	45 00
Princeton, N. J. Miss. so. in theolog. sem.	6 93
Rockville, Md. Mon. con. in presb. chh.	5 50
Roxbury, Ms. Eliot chh. and cong. mon. con.	24 76
Rushville, Ill. Presb. chh. mon. con. 5,94;	
united presb. chh. do. 4,06;	10 00
South Berwick, Me. Fem. mem. of Mr. Ran-	
kin's chh. and so. to constitute Rev. An-	
DREW RANKIN an Hon. Mem.	50 00
South Boston, Ms. Mrs. HANNAH J. CHAM-	
BERLAIN, which constitutes her an Hon.	
Mem. 700; J. Vinton, Jr. 20;	720 00
South Middletown, N. Y. 1st presb. chh.	87 50
South Reading, Ms. Miss S. S. Yale,	10 00
South Wellfleet, Ms. Fem. miss. so. for sup.	
of Mr. Poet, Siam,	26 00
Stockbridge, Ark. Choctaw miss. so.	3 37
Stuyvesant, N. Y., R. Gosman,	200 00
Tron, N. Y., E. Wickes,	150 00
Walden, N. Y. 2d cong. chh.	41 80
Wareham, Ms. Gent. asso. 22; la. asso. 26,77;	
mon. con. 14,13,	62 90
Warrenton, Va. Rev. A. J. Leavenworth,	20 00
Wells, Me. 1st cong. so.	5 00
Westborough, Ms. Mon. con. 21,08; chil. in	
Miss Forbes's sch. for Japan, 1;	25 68
Westchester, N. Y. A friend,	10 00
Wheatlock, Ark. Chh.	4 13

Worcester co. Ms. A friend,	50 00
Yonkers, N. Y., W. Jervis,	10 00
York, Me. 1st cong. chh. mon. con.	5 00
York, Pa. Rev. Dr. Cathcart, 20; S. Small,	
10; C. A. Barnitz, 10; P. A. Small, 10;	
Miss M. 7,50; eighteen indiv. ea. 5; other	
indiv. 9,50; presb. sab. sch. for Cherokee	
miss. 11; (of which to constitute Rev. I.	
G. SCHMUCKER, D. D. and Rev. LEWIS	
MAVER, D. D. Hon. Mem. 100;) la. miss.	
so. 103,87; union mon. con. 66,63; juv.	
sew. so. of fem. sem. 9,25;	347 75

\$9,707 92

LEGACIES.

Farborough, Mr. Miss Ruth Eaty, by Spencer	
Hodges, Es'r,	135 23

Amount of donations and legacies acknowledged in
the preceding lists, \$9,843 15.

DONATIONS IN CLOTHING, &c.

Akron, O., A box,	91 00
Chester, Ms. A box, fr. friends, for Mr. Tin-	
ker, Sandw. Isl.	45 00
Cincinnati, O. Rocking chairs, fr. Mrs.	
Johnston and Mrs. Gay, for Mrs. Potter	
and Miss Nash.	
East Williamstown, Vt. A barrel and half	
barrel, fr. la. of cong. so. 57; fr. A. Smith,	
25; care of A. R. Smith, Oregon miss.	82 00
Geneva, N. Y., A box, fr. fem. miss. so.	
Gloucester, Sandy Bay, Ms. A barrel, fr.	
miss. sew. cir. care of Mr. Green, Sandw.	
Isl.	60 00
Granville, O., A box, fr. la. for Mr. John-	
ston, Trebizond.	
Greenfield, Ms. A box, fr. la. miss. so. for	
Sandw. Isl. miss. sch.	24 05
Keene, N. H., A bedquilt, fr. juv. Heshbon	
so. for Sandw. Isl. miss.	3 00
Lowville, N. Y., A bundle, fr. la. for Miss	
Nash.	
Lysander, N. Y., A box, fr. la. in Mr.	
Beach's cong. for Oregon miss.	45 54
Martinsburg, N. Y. Rec'd fr. two ladies, for	
Miss Nash,	1 00
New Bedford, Ms. A box, for Dr. Lafon,	
Sandw. Isl.	
Mendham, N. J. Four quilts, fr. juv. so.	
New Alstead, N. H., A bundle, fr. fem. so.	
of indus. for Mr. Emerson and Mr. Locke,	
Sandw. Isl.	
New York, (Na.) A box, for Mr. Nevius,	
Borneo.	
North Woodstock, Vill. corners, Ct. A box,	
fr. la. sew. so. for Sandw. Isl. miss.	36 00
Portland, Me. A box, fr. young la. of Ind.	
friend so. for Mr. and Mrs. Spaulding and	
Oregon miss. 30; a box, fr. miss. sew. cir.	
of 3d par. for Oregon miss. care of Mr.	
Walker, 12;	42 00
Routstown, O., A barrel.	
Springfield, Ms. Hardware, fr. S. Warriner,	
for Sandw. Isl. miss.	36 74
Stow's Square, N. Y., Articles, fr. fem. benev.	
so. for Miss Nash,	25 00
Strongsville, O. Clothing, for Mr. and Mrs.	
Potter.	
Tallmadge, O. Clothing, etc. for Mr. and Mrs.	
Potter.	
Williamstown, Ms. A box, fr. la. of N. and S.	
par. for Ceylon miss.	127 77

The following articles are respectfully solicited from
Manufacturers and others.

Printing paper, to be used in publishing portions
of the Scriptures, school-books, tracts, etc. at Bom-
bay, and at the Sandwiche Islands.

Writing paper, writing books, blank books, quills,
slates, etc. for all the missions and mission schools,
especially for the Sandwiche Islands.

Shoes of a good quality, of all sizes, for persons
of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Filled cloth, and domestic cottons of all kinds.